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CHURCH + BUILDING QUARTERLY

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THE CONGREGATIONAL CHURCH-BUILDING SOCIETY

FOURTH AVENUE AND 22d STREET

NEW YORK CITY

The Congregational Church-Building Society,

105 East Twenty-second Street, New York.

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Fifty Dollars constitute a Life Member of the Society; Five Dollars an Annual Member, and they are entitled to vote at its meetings.

ANNUAL MEETING.

The Annual Meeting of the CONGREGATIONAL CHURCH-BUILDING SOCIETY is held in the United Charities Building, 105 East 22d Street, New York, N. Y., on the THIRD THURSDAY of January, at half-past Three o'clock, P. M., for the election of Officers, the Annual Reports, etc.

The Board meets the THIRD WEDNESDAY OF EACH MONTH.

CORRESPONDENCE

should be addressed to the "Secretary of the Congregational Church-Building Society, 105 East 22d Street, New York City."

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CHURCH-BUILDING QUARTERLY

PUBLISHED BY

THE CONGREGATIONAL CHURCH-BUILDING SOCIETY

OCTOBER, 1907.

THE meeting of the National Council and Affiliated Societies, held in Cleveland October 8–17, was one of the greatest and most important meetings in our Congregational history. Not less than 1,500 persons were registered as in attendance, including delegates to the Council and the various Societies, and there were many other visitors not registered.

* * *

CLEVELAND is an ideal city for such a gathering. With its four hundred and fifty thousand inhabitants, it is big enough and prosperous enough to entertain its guests royally. The gracious hospitality of its homes and the comfort of its hotels made the ten days' sojourn a delight.

* * *

CLEVELAND is an important Congregational center. It has twenty-four Congregational churches, some of them very strong and influential. It has able ministers and splendid laymen. It is the headquarters of the Ohio Home Missionary Society. It is the center of our Bohemian work, which is well represented by four churches. It is the home of the Schauffler Training School for young women, which is doing great good.

* * *

PILGRIM CHURCH, in which the meetings were held, is one of the best buildings in the country for the purpose. It is architecturally impressive and attractive. Its spacious and beautiful auditorium can be instantly enlarged by throwing open the large Sunday-School rooms, and, with the galleries, there is a seating capacity of nearly 2,000. The basement rooms under the entire building afford admirable opportunities for the institutional work of the church, and for all the needs of this great gathering. Dr. Dan. F. Bradley, pastor of the church, is much to be congratulated on this splendid equip-

ment for his work, and also upon the army of Christian co-workers whom he leads.

* * *

ALL our national benevolent societies held their meetings in connection with the National Council, and it was a most impressive and telling exhibition of the common work in which our churches are unitedly engaged. The solidarity of our denominational life was manifest. The breadth and power of our church-life in the several departments of service was strikingly apparent. The story of what is being done gave inspiration and hope for the future. The meetings of all the societies were of remarkable interest, and many notable addresses were given.

* * *

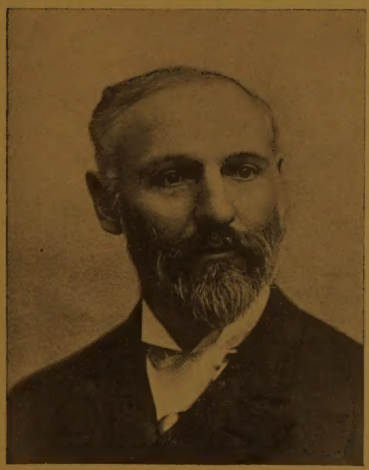
THE CONGREGATIONAL CHURCH-BUILDING SOCIETY held its meeting on Saturday morning, October 12. President Lucien C. Warner was in the chair, and gave an address on "Our Growing Work." The Rev. E. L. House, D.D., of Spokane, Wash., made the opening prayer. Secretary Richards read a paper on "The Gains of a Half Century." Addresses were then given by Rev. George Eaves, of Dallas, Texas, on "A Word from the Southwest"; by Rev. George L. Todd, D.D., of Havana, on "Our Opportunity in Cuba"; and by Rev. Frank Newhall White, D.D., of Chicago, on "The Leavening Power of the Church in City and Country." The benediction was pronounced by Dr. William Hayes Ward, the Chairman of our Board.

* * *

THE meetings of the Council were also of extraordinary interest. Hon. T. C. MacMillan, of Chicago, was elected Moderator, and presided with great skill. From the opening address of the retiring Moderater, Dr. Washington Gladden, on "The Church and the Social Crisis," to the last address on the final evening, by Dr. S. Parkes Cadman, on "The New Day for Congregationalism in Evangelism," the speaking was of a very high order, intellectually and spiritually. Progress was made toward Tri-Church Union, but it was decided to refer the matter to another Council of the three denominations for such improvements in the plan for organic Union as will win the approval of all our churches and prevent misunderstanding.

Our Growing Work.*

By President Lucien C. Warner, LL.D., New York.



It often happens that men in planning good deeds build better than they know. I was impressed with this fact as I recently examined the original Act of Incorporation of this Society as adopted in 1853. The object is there stated to be: "To collect, preserve and publish authentic information concerning the history, condition and continued progress of the Congregational churches in all parts of this country, with their affiliated institutions, and with their relations to kindred churches and institutions in other countries;

To promote by tracts and books, by devising and recommending to the public, plans of co-operation in building meeting-houses and parsonages, and in providing parochial and pastoral libraries, and in other methods, the progress and well-working of the Congregational Church polity;

To afford increased facilities for mutual acquaintance and friendly intercourse and helpfulness among ministers and churches in the Congregational order;

And, in general, to do whatever a voluntary association of individuals may do—in Christian discretion and without invading the appropriate field of any existing institution—for promotion of evangelical knowledge and piety in connection with Congregational principles of church government."

It seems a far cry from this indefinite, visionary statement, to the present definite work of this Society. The founders of this Society were practical men and they quickly saw that aid in erecting houses of worship was the greatest need of our

* Address at the meeting of the Society at Cleveland, O., in connection with the National Council, Oct. 12, 1907.

churches, and this became the exclusive field of work for the Society for thirty years.

In 1882 our beloved Secretary, Dr. Cobb, had a vision of what a small parsonage loan fund might accomplish. This vision was shared by the then President of the Society, my beloved pastor, Dr. William M. Taylor, of the Broadway Tabernacle Church of New York. Many of us remember with what eloquence he pleaded for a fund to aid our churches in building manses for their poorly paid ministers. The modest amount asked for, $25,000, was quickly raised and the work of building parsonages began in earnest. That was only twenty-five years ago, but this fund has gone on increasing until now it has aided in building 1,019 parsonages, and the annual income from the return loans is over $30,000.

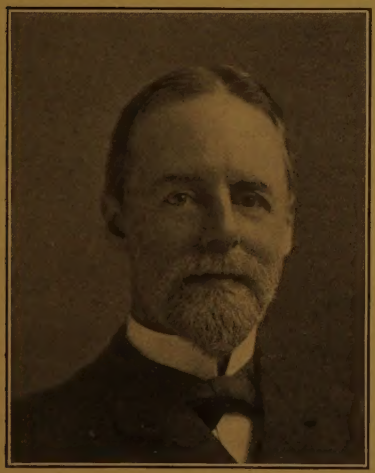
We rejoice to-day in the great work which this Society has been enabled to do; we rejoice in the noble and consecrated men who have in the past led it in its victories. But what of to-day? Is the work of this Society accomplished, or does each year of achievement only broaden the horizon and reveal still larger fields to be occupied? Let me answer this question from the statistics sent by our treasurer to the Trustees for their consideration at the last monthly meeting in September. We had paid out in the eight months of this year in aid to churches $209,536, and in aid to parsonages $25,835. We had applications for aid awaiting our action from fifty-eight churches and twelve parsonages, a total of seventy, calling for $86,010, and we had to meet these applications only $20,000, or less than one-fourth of the amount needed. In the ordinary course of receipts, it will require from four to six months to act on these applications, and in the meantime other applications will accumulate calling for $80,000 or $100,000 more.

How are we to respond to these applications? Never has there been a time when the calls upon this Society for help have been more urgent or more deserving than to-day. This does not discourage us, but rather stimulates us to increased activity and increased hope. Through the support of the churches in the past, the Society has aided in erecting 4,881 churches and parsonages, almost two-thirds of the entire number. With such a record behind us, may we not look with confidence to these aided churches—and to the other churches so fortunate as not to have needed aid—to continue

the support needed to enable this Society to carry on its great and beneficent work of erecting and establishing Congregational churches?

*The Gains of a Half Century.

By Secretary Charles H. Richards.



REV. CHARLES H. RICHARDS.

It took our Republic nearly a century to wake up to the fact that it was really a Nation. It took more than two centuries and a quarter from the landing of the Pilgrims for our Congregational churches to discover the fact that they constituted a Denomination. Not till the middle of the nineteenth century did they realize that they were not a mere loose aggregation of independent units, but a coherent organism, knit together in a living body, with its full share of responsibility for evangelizing America and the world. Independence had been the dominant note before; Fellowship was now recognized as its twin essential in the religious life. Liberty was still insisted upon as a vital principle in our churches; but co-operation in common service for bringing in the Kingdom was seen to be equally important.

The last half century has seen a steady increase of this denominational consciousness among us. There has been a growing disposition to speak of ourselves as the Congregational Church, instead of "the churches," as was the custom of our fathers. And there has been a growing recognition of the fact that God has a great and important work for us to do

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*Read at the meeting of the Society held in connection with the National Council, Cleveland, O., Oct. 12, 1907.

as one of the great Christian bodies, charged with the momentous task of keeping this republic Christian, that it may be a mighty power to evangelize and transform the whole world.

OUR PART IN THIS DEVELOPMENT.

In this remarkable development of denominational life the Congregational Church-Building Society is glad to feel that it has been an important factor. Of course it has not been alone in this. Each of our great benevolent societies has played well its part. The American Board, beginning in 1810 its challenge to the churches to give Christ to the world; the Home Missionary Society, rallying several denominations in 1826 to plant the cross in every destitute community in our land; the American Missionary Association, organized in 1846 for a foreign mission in Africa, but after the civil war coming to its own in a special work for the backward races in our own country; the Education Society, which has created a zone of light across the continent by its colleges and academies; the Sunday-School Society, which has become a most valuable pioneer in church development; the national Ministerial Relief movement to care for our battle-scarred and aged veterans in the entire country; all these have done much to widen the horizon, intensify the fellowship, increase the sense of denominational responsibility, and draw our churches into a closer co-operation.

But mutual help in church building is a very tangible evidence of practical fellowship. This has given our Society, which has this for its main work, a unique influence in this development. Every house of worship toward whose erection the whole sisterhood of churches has lent a hand, is visible proof of "the tie that binds." Every home for a pastor into whose walls the sympathy and loving helpfulness of hundreds of Christian friends have been built by their gifts, is a splendid object lesson of the team-work of a denomination. Like our sister denominations, we have found this fellowship in church and parsonage building a great aid to church extension. It has saved many churches from death and has greatly helped to develop our power for world-wide service.

FIFTY YEARS.

It is just fifty years since this Society made the first grant from its treasury. It was an appropriation to the little, strug-

gling First Church in Omaha, which has since returned it to our treasury many times over. The Society had been organized as The American Congregational Union four years before, in 1853, but had not been able up to that time to get money enough to aid a single church—only enough to keep the machinery moving. It had, however, disbursed two special funds—the Albany and Forefathers' Funds—helping to erect two hundred and fifty-four churches. But in 1857 fifty-nine churches sent in $2,384 to our treasury, and the Trustees began to put the finishing touches on houses of worship for needy churches that sought their aid. From that day of humble beginnings to last year, when 3,016 churches sent in their fellowship offerings, and the total income was $296,078, a half century of remarkable growth and usefulness intervenes. It seems wise to review the steady growth of our denominational power, and to count up the permanent gains of the half century.

GROWTH OF THE CHURCHES AND THEIR WORK.

There is no ground for pessimistic complaint of our free church system when we see that our churches have increased some two hundred per cent. since the middle of the nineteenth century. Some other denominations have increased more rapidly than ours. Some, like the Lutherans and Roman Catholics, have gained largely by immigration; some, because with prodigal generosity we have handed over to them our churches and members, as we did to the Presbyterians, to whom we contributed more than 2,000 churches; some, because they pushed into the South and West while our fathers clung to New England, as though our free church polity could not be trusted west of the Hudson River; some, because they had a more intense and aggressive evangelism than our staid forerunners thought quite proper. But it certainly cannot be said that a denomination is declining when it multiplies its force by three in little more than fifty years. It is estimated (exact figures are lacking) that in 1850 we had 2,000 Congregational Churches, with some 200,000 members; the Year Book of 1907 gives us nearly 6,000 churches with nearly 700,000 members.

For more exact comparison we may take the figures for 1857, the first year in which our churches had sufficient care

for their corporate life to sum up the number of churches and members, and contrast them with those at the beginning of 1907. These give us the following encouraging result :

	1857	1907
Churches	2,315	5,923
Ministers	2,350	5,900
Members	224,732	696,723
In Sunday-School	195,572	665,041
Families	(100,000 estimated)	511,219
Benevolent Contributions	($410,045 in 1864)	$2,446,256
Home Expenses	($1,155,970 in 1871)	$8,594,129
Salaries		$3,880,834
Value of Church Property		$67,035,015
Invested Funds of Churches,		$3,680,092

We call attention to these figures to show the gratifying growth of our denomination, thus equipping it with greatly increased power for its world-wide work. In the half century it has had an average net gain of 72 churches and 9,439 members every year. In only three years of the fifty (1861, 1899 and 1906) did we fail to make a net gain in churches, and in not a single year did we fail to gain in membership.

For forty years the rate of gain kept steadily increasing. In the first decade ('57–'67) we gained 51 churches and 4,746 members a year ; in the second decade ('67–'77) 73 churches and 8,320 members a year ; in the third decade ('77–'87) 77 churches and 8,572 members a year; in the fourth decade ('87–'97) the average gain was 127 churches and 17,882 members a year; in the last decade ('97–1907) we have had an average gain of 38 churches and 8,153 members a year. Why this shrinkage in the last decade ? Is it because we have been so much absorbed with other things that we have neglected to push with aggressive energy our missionary work ? Whatever may be the cause, these figures are eloquent testimony to the fact that we have a capacity for growth, like that of our sister denominations, if our pastors and people will bestir themselves to push the work. In eight years, between 1887 and 1895, we organized from 216 to 254 new churches each year, and in two of those years our net gain in members was more than 21,000 each year. There is no reason in the world, except such as may lie in the apathy and timidity of some of our pastors and people, why we could not do that every year, and add 2,500 new churches and 210,000 new members

to our working force every ten years. If our ecclesiastical captains will lead their churches to put the sinews of war into the treasury of the homeland Societies, it will be done.

With this growth in numbers there has been a steady expansion in the missionary and benevolent work of our churches. The American Board, belting the globe with its churches, schools, hospitals, and an army of Christian workers, has increased its work nearly three-fold in the half century. The Home Missionary Society has brought into being or nursed into strength nearly every one of the new churches that have made this remarkable growth. The American Missionary Association has developed its entire present work, so fruitful in blessing to the entire country, within the half century. The Education Society has won its best laurels during this period. The Sunday School Society and the National Ministerial Relief, latest born of our benevolent agencies, are the offspring of our developing sense of fellowship and responsibility. We want still greater growth that we may do a still larger work. More men and more money for the Kingdom of God is the call of Providence.

DEVELOPMENT IN THE CHURCH-BUILDING SOCIETY.

While this Society is glad to have had its unique share in the development of our denomination, it is glad to record a great expansion in its own work. It has grown from the weakness of childhood to the vigor of maturity.

From the first this Society has kept in mind the Christian motto, "Bear ye one another's burdens." It has called upon the strong to put their strength at the service of the weak, and summoned all the churches to fraternal helpfulness toward the neediest. That cry which came out of the West in 1852 from little bands of pioneers on the frontier, "help us build our churches or we perish," has kept coming and with increasing urgency. It has been met and matched by the generosity of the churches through this Society.

Since 1852, including the Albany and Forefathers' Funds which marked the genesis of our work, there have been erected by our aid 4,881 buildings for church use, of which 1,019 have been parsonages and 3,862 have been houses of worship. This is a very large proportion of all we have in the entire country. The growth we have made would have been impossible without this assistance.

Nobly have the churches and individuals responded to the appeals of their young and struggling sister churches by generous gifts. In the first four years of our Society's work, including the Albany and Forefathers' Funds, there was raised for this work $80,519. The growth in income by decades of the half century since 1857 is shown by the following statement:

1857-58 to 1866-67	$238,537.
1867-68 to 1876-77	504,022.
1877-78 to 1886-87	697,840.
1887-1897	1,434,323.
1897-1907	2,453,057.

The steady increase in income for this work is gratifying. Including what we have received this year, the total amount which has been gathered and put into this work of practical Fellowship is more than five and a half million dollars.

It is estimated that the value of the property held by the churches to which this Society has given the helping hand, many of which could not have maintained their existence without our aid, is not less than twenty million dollars.

OUR BEST TRIENNIUM.

The four triennial reports to the National Council preceding this have each stated that the triennium reported was the best in the history of the Society. Monotonous as the reiteration may be, we must repeat it now. The three years we now report are the best we ever had. We have received for the work during this period $788,553, an average of $262,851 a year. This is a gain of $63,498 over the previous three years. We have helped to build 301 churches and 115 parsonages, nearly two churches a week and a parsonage every nine days. And about 350 churches are in eager correspondence with us—some working hard to complete their part of the work so that they can get the grants and loans voted to them; some awaiting the action of the Board on applications now in the office; eighty-four asking if they can get help if they build the greatly needed parsonage; and a hundred and sixty-four paving the way for sending the formal application for aid in building the absolutely necessary house of worship. There is a mighty stir of vigorous life in the churches, and we have hard work to keep up with it.

IMPROVEMENT IN METHODS.

In the early years of this Society, the main thought was to give the little churches money enough to put a shelter over them, and for many years all the aid given was by grants. The contributions sent by churches and individuals constitute our Grant Fund. But after twenty years it occurred to those in charge of the work that the stronger churches could often take the aid they needed as a loan to be repaid in regular annual instalments.

So there was created a Church Loan Fund, from legacies and large special gifts, which goes out to help the churches meet their crises, and comes back after five years to go out again to some other churches. It thus forms an endless chain of beneficence. This is of special service in cities, where some of our most important work is done. The Home Missionary churches, however, cannot carry a loan, as a rule, so that a very large proportion of the churches we help must receive grants, which are not to be repaid like loans.

For nearly thirty years only two parsonages were built by the aid of this Society, because there was no special fund for the purpose. But in 1882 the Parsonage Loan Fund was started under the inspiring leadership of Dr. Cobb, and the five year loans from this source have proved of inestimable benefit to both pastors and churches.

PROTECTION OF FUNDS.

At first the only protection to the denomination of the gifts of the churches to aid in church building was a simple agreement on the part of the receiving church that in case of failure to maintain its work as a Congregational church, the money should be refunded to our treasury. But this was found to be a very inadequate security. Trustees die; sometimes the entire personnel of a church changes; church records are poorly kept; and the obligation was sometimes forgotten. Considerable Congregational money was lost under this method. Thirty years ago it was seen that the only adequate protection was by means of a lien upon the property, pledging it in legal form for the return of Congregational gifts from sources outside of the church itself, in case of failure. All our grants and loans have since that time been protected by mortgages or trust deeds, and the loss has been reduced to almost nothing.

We still hold many of those old agreements, and hope the churches will fulfill their promise should it be necessary to give up the work. But under our present system we know that the gifts of the churches have absolute legal protection.

From our records it would appear that we still hold 244 of these agreements, protecting as best they may $246,920. Three hundred and twenty-nine of the old agreements given for $207,428 have been released, sometimes because of the return of the money, and sometimes because of the death of the church, when we got back what we could.

Since 1877 we have taken 2,525 grant mortgages, 675 church loan mortgages, and 991 parsonage loan mortgages. One thousand six hundred and seventy-five churches have returned to our treasury by contributions or instalments on loans as much as they received or more, and their accounts are closed on our books. We have released 1,458 mortgages for $878,057, because of the closing of the accounts on the return of the money.

Our live mortgages which are still in force are:

2,139 Grant Mortgages	For Grants, $1,219,205 For Specials, 660,295	.... $1,880,100
368 Church Loan Mortgages for		875,380
226 Parsonage Loan Mortgages for		162,008
Total, 2,733 Mortgages, protecting		$2,917,497

We also hold deeds to five parsonages and forty-six churches, into which we had put $69,576.

In addition to this, we are holding in trust and carefully safeguarding for the denomination our Annuity Fund, our Ricker Fund and the Guaranty Fund, together with our bank balance, which make a total of $207,457. If we reckon the old agreements at their face value, it appears that we are thus protecting for the denomination not less than $3,418,693. These are some of the substantial gains of the half century. They are tangible assets which provide the capital for still larger gains in future.

SPIRITUAL GAINS.

After all, the spiritual gains of the denomination are of greater importance than the material. Any careful student of the life of our churches will see that in fifty years we have

made progress here which matches the advance of the modern world in other things. There is a wider and clearer outlook upon life as the result of modern knowledge ; there is a readjustment of religious thought to accord with the new conception of God's method in the universe which science has brought to light ; there is a new apprehension of the meaning and value of the Bible and a fresh enthusiasm in its study ; there is a new understanding of the church as a working force, and not a sleeping-car or a hospital; and a new idea of its social mission, touching life at every point, to uplift and ennoble it; there is a new passion for evangelism kindling in the churches a Pentecostal fire of holy determination to win men to a better life ; there is a new sense of world-brotherhood, and an eagerness of missionary purpose to reach out helping hands to the neediest and lowliest of our race around the globe; there is a new organization among young people, transforming them into an army for Christian service, and among men to make them work more efficiently for their fellows ; there is the rise of laymen to do their full share in the church, and to participate in the leadership of the Christian host ; there is a new sense of stewardship, so that all classes are learning the joy of giving, as our increasing benevolences show, and so that the rich count it shame not to use their wealth for the betterment and blessing of their fellowmen, with the result that schools, colleges, hospitals, libraries and churches are rising as never before. It is a good time to live in, and in these splendid spiritual gains our churches have made remarkable progress in the half century.

A LARGER WORK BEFORE US.

These material and spiritual gains, taken together, splendidly equip us for a more remarkable advance in coming years. Whether we unite with other denominations, as some hope ; or whether we remain as hitherto, the chief exemplar and champion of the Pilgrim faith and polity, as others prefer ; we are in better condition than ever before for larger work and growth. We ought to desire more growth, for growth means more power for Christian service. Not a dollar for mere sectarian ambition or vain-glory, should be our motto, but thousands of dollars for those agencies which are helping to make a kingdom of heaven on earth. Our churches have

nobly come up to the mark of nearly a million dollars a year for foreign missions ; not one cent less should they give for that work. But it is high time to take up the Homeland work with a like earnestness and energy. More churches, more men, more money, more push, more Christian patriotism in every pastor and church — these are our need today.

A Word from the South-west.

Rev. George Eaves, Central Congregational Church, Dallas, Tex.

REV. GEORGE EAVES.

Since I have been honored with the request to speak to this august body, an unknown man from Texas, it would be a poor return should I fail to be fearless and frank. Texas is, of course, a big State; it is supposed to be somewhat more western than the West, a little more woolly than Montana, a primeval Eden minus the innocence, where playful cowboys shoot up the main streets of the chief cities, where Indians sit along the curbstones, and long-horned cattle invade the ballroom of the Governor; a State given up to legislative experimentalists, where politics, like California fleas, concern themselves with the length of the bed-quilt or the sheet, and where the average height of man has become so nearly nine feet as to necessitate that interference. And so a Texan is, if not "*O rara avis*," at any rate "queer cattle," to find in the conservative cloisters of this Council. Whatever may be true in this particular, I shall, being a Texan, have no need to ask pardon for any radi-

calism I may chance to develop. It is to be expected. I am absolved beforehand.

By "South-west" I do not understand a geographical but a social fact. Arizona and New Mexico are socially Western. Oklahoma in a less degree is Western, because of the influence of Southern immigration. That peculiar alliance of Southern sensitiveness and Western buoyancy, which best deserves the hyphenated phrase "South-west," I take to mean essentially Texas, and upon Texas I speak. Surely there is enough of it! A line from Texarkana to El Paso, if swung this way, would reach to the middle of Ohio. It is as far as from Cleveland to Vicksburg, from Boston to Louisville, or almost as far as from Boston to Chicago or Chicago to Denver. And Texas is rich. A recent bulletin states that of the whole number of national banks organized since last March, more than one-fourth are in Texas. Texas is growing; Texas is hustling; Texas is drinking in thousands upon thousands of the most alert people of the North. Texas is something worth while. Let us then consider Oklahoma and Texas as the South-west.

My topic seems to present first, a matter of principle, second, a matter of method. Two questions, then, will serve as pivots on which may swing the principle and the method of Congregationalism in the South-west. I put them in Saxon speech:

Question 1. What business have we in Texas, anyhow?

Question 2. How shall we get there?

Brethren and Fathers, either we have or we have not a call to spend money and men in the South-west. We are here in the interest of the Church-Building Funds of Congregationalism. Those funds must not be wasted. They are the fruits of genuine sacrifice. Not a bit of timber, not a brick or stone or window-pane or shingle in the meanest or the grandest of all the church buildings of this land but is sprinkled with blood; not one but has come of self-denial and toil and sacrifice. If we have no business in Texas, let us use these things where we have business. Entering the South-west, either we are facing a situation under the compulsion of God's will, or we are guilty of impertinence colossal and sublime. Either the issue will justify the use of these sacred things, sprinkled with blood, or else it will bring to our eyes bitter tears and make our hearts ache with humiliation and regret. "It is

required of stewards that a man be found faithful." Shall we then be guilty of trying to work up futile enthusiasm; to force pledges for a thing God does not want; to beguile this Society into expenditure for which there is no adequate need? Either Congregationalism is or is not needed in the South-west. What is your answer? You are asking me for mine. And first I say, No. IT IS NOT NEEDED!

1. It is not needed *as a series of outposts of "Yankee" or even Northern influence.* Time was when a Congregational Church in Texas meant that and no more. Because it meant that, the people of Texas did not want it. They might accept the grace of God from its preachers, but they refused to unite themselves with it.

2. The Congregational Church is not needed in Texas *as a competitor among rival sects.* Already they have enough churches, in the sense of denominations. Sectarianism is the bane of the Kingdom, always, everywhere, but especially in the South. Not one more rival sect is called for.

3. *Evangelism, education, philanthropy, do not in themselves call us to Texas.* No part of the land is being evangelized more than the cities, the towns, and most of the villages of the South-west. The region teems with evangelists. So deep a hold has the revival, that most of the people feel suspicion of any conversion that is not achieved under the emotional excitement of a "protracted meeting."

Education is promoted by all the churches. And beyond the churches, thousands upon thousands of boys and girls from the villages of Texas are pouring through the business colleges, so-called, the shorthand institutes, the medical colleges, sham and real, telegraph colleges, barber colleges, dental colleges, and what not. In one word, Young Texas and Young Oklahoma, too, are going to school.

Philanthropy is flourishing. Texas is generous, as well as rich. One of the finest buildings in Dallas is the New Baptist Sanitarium, all paid for by Texas Baptists.

My friends, is it not possible that we are an impertinence in Texas—we Congregationalists? Are we not interlopers? Are we not attempting "to paint the lily and adorn the rose" of that luxuriant land when we have not much paint to spare, and what we have has been spoiled, in Southern judgment, by a deposit of rationalistic smut?

Have I brutally propounded an enigma to which there is no solution, no clue, no answer? Let me admit that those to whom Congregationalism is nothing but an accident, will reach with meretricious ease and snug complacency the obvious conclusion. They will say: "It is quite self-evident! Congregationalism belongs to the North, not to the South. The South will solve its own religious problems."

Brethren, that complacent conclusion has been reached before! It has been the *hari-kari* of Congregationalism in America. We are surely tired of the notion that Congregationalism is "singularly adapted" to any place. Our beloved ancestors supposed that it could not live outside of New England. But there has grown up a mass of Western churches which were compelled to choose between freedom and death. And they would have died very young! They have developed along the line of least resistance. Their Congregationalism is the resultant of conflicting forces. These churches have contributed nobly to save the life of the vast West from quite sinking, drowned and benumbed beneath the floods of Mammonism, of material prosperity, of easy vice, of intellectual pride, of unspiritual pleasures, and of ungodly freedom. The West has a type of piety all its own, and a type of Congregationalism all its own, and to-day the West is a boon to the East. What we ask is room for the conviction that the same thing will occur in the South! Get ready, beloved, to welcome a Southern Congregationalism. Be big enough to believe that Congregationalism can win in the South, among the oldest and most exclusive and most sensitive of the Southern people. Believe that in the process, it need not cease to be the faith of our fathers, free, self-governing, liberal, intelligent and patriotic, contributing, as none can, to the solution of social crises and sectarian bigotry and sectionalistic traditions.

I can understand why Northern Methodists should cease to make the South a mission field in heated competition with their Southern brethren, but they have not ceased as yet. I can understand why Northern Presbyterians should withdraw their missionary funds from places possessed by the Southern Presbyterians and the erstwhile Cumberland churches; for the quarrel of North and South is over and done. But they do not withdraw.

Congregationalism never quarreled with the South. Nay,

the South is potentially Congregationalist to-day. For the Disciples, no less than the Baptists, have appealed to that democratic liberty which belongs to the South at least as much as to the North, and are winning by that appeal. Our complaint is that, "while they promise them liberty, these people themselves are the servants of bondage." We believe that the time must come when the whole South and South-west, catching the breath of a larger liberty, will sink intoxicated into the slough of license, or climb the heights of spiritual manhood as our fathers did. Already in all the denominations a vast and increasing number of clergy and laity alike are learning freedom and catholicity.

So then, my friends, the question is no longer "*May we*," but the question rather is, "*Must we*" possess the South for the liberty of the glory of the sons of God? If we turn back it will be to our shame! Away with the fantastic notion that Congregationalism is chiefly a matter of a name or a method of church organization! It is either the vision and fact of spiritual freedom, of "grace fathomless as the sea," of spiritual life independent of all but God, of manhood coming to its own absolutely through Jesus Christ—it is either this or already its glory has faded and we are aboard a leaking ship, we are beating a broken drum, we are trying to revive a patient whose heart is stopping, we are galvanizing an ancient and respectable corpse. I refuse to take that shallow view. I think that in the South the victory will be won which will quicken the pulse of Congregationalism through the land. Because ours is a thorough-going freedom, therefore it is needed in all America. It is needed in the South, because superstition, intolerance, ecclesiastical hoggishness are rife. It is needed because even education has been divided between secularism and the sects. It is needed because Congregationalism itself is none the worse but all the better for adjustment to the needs of simple people who believe the Bible. It is needed to save their sons from repudiation of the Bible when growing knowledge shall have fatally challenged traditional beliefs.

O Spirituality! O Freedom! May thy glory never cease, thy deep foundations never quiver in the hearts of thy chosen!

Have I answered the first question? To my own satisfaction, yes. And now for the second. If we have a call to the South-west, *how shall we get there?*

1. *We must begin in the large cities.* We have ceased the absurd waste of time and strength involved in chasing the elusive saw-mill; and the city is in view. We cannot reach the rural regions but through the cities.

2. *We must be central in the cities;* central, that is, to the population. Because we are not racing after ecclesiastical "mavericks," or running a curio-store of theological oddities, or offering a premium to prejudice, but meeting a great, common spiritual need, we must plant our churches side by side with other great central churches. A shack on the outskirts of a town is no home for a Congregational body whose only reason for existence is that deep, that ubiquitous cry of the soul for a religion of spiritual freedom. I could tell of years and years lost, years of costly service lost, because this method was repudiated.

3. *The church buildings we plant must be comparable with the dignity of our purpose.* If anything else is erected, let "Temporary Premises" be printed in big letters on its front. But let us build in faith, knowing that the future is ours. We must build churches.

4. *This program is costly.* It is daring. It involves an elastic tradition, elastic methods, above all an elastic treasury, in the Church-Building Department of our vast Home Missionary operations. I thank God that we have men at the head of this Society who are equal to the new needs. I have been grateful for the privilege of helping them ever so little in the local work. But I plead for elastic sides to their bag of resources. I plead for the funds which will stretch to the utmost those elastic sides. Give these men a mandate to create new precedents. Enable them to cry with David, "By my God I have leaped over a wall!"

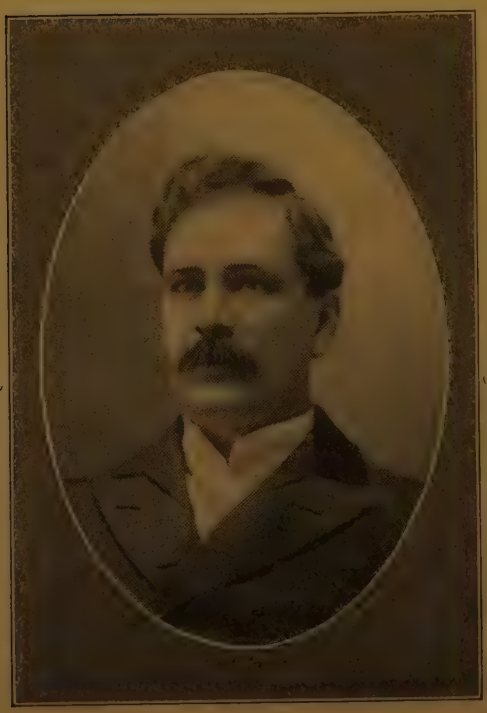
5. *This program in the South-west depends primarily on loyal giving by East and West, by all the churches.* Do you believe in it? Then remember, that as soon as a congregation is gathered, however few, in a southern city, that moment very liberal provision for a church home is necessary. It may be they are wage-earners. It may be they are poor. But they are living souls. Will you dam up their hopes, but let their life run to waste, by making them wait for a home till they can put it up themselves with slight aid or generous aid "from New York?" I tell you, friends, this program involves initiative at this end of the line, faith and generosity

here, as well as yonder at the scene of service. A Texas city is not a mining camp nor a frontier town. To operate there at all you must be prompt, you must lead the way to permanence, you must lay to heart the great fact that it is easy for a homeless church to die, but hard to kill a church that has "a local habitation and a name." I do not pray for hasty, ill-considered backing of every new-born enterprise, but for the saving, the economical encouraging of work for which the Home Missionary Society makes its sacrificial gifts.

Congregationalism is the biggest thing on earth, for it is spiritual freedom. And "What's the matter with Texas?" She's all right, except that she needs more Congregational churches. As for Congregationalism, it will be none the worse for the Southern Sun and the Gulf Breeze!

Our Opportunity in Cuba.

By the Rev. George L. Todd, D.D., Havana.



REV. GEORGE L. TODD, D.D.

Cuba as a political factor has been well advertised. Everybody is ready to express an opinion concerning the attitude which the United States government should assume toward the Island. From the religious standpoint the public is not so sure of the ground, for although the religious press has by no means been silent concerning Cuba, yet her productions have not been so widely read as those of the daily newspaper; therefore it is possible

that our church members even might argue the matter from a political standpoint rather than a religious. It is also possible that we have of late spent more time in discussing as to which of our many societies should do certain work than we have in considering the work itself. Would to God that we might sweep these separating differences all away and unite in one long and strong pull; then would we see our work go forward with leaps and bounds such as have not been seen for many a day. "United we stand, divided we fall." God save the union.

We have six churches in Cuba, with a combined membership-roll of over eight hundred names, and the number is steadily growing. We have been in Cuba eight years and we are there to stay. It is too late a day to discuss the matter of withdrawing. We are holding our services in the parlors of our hired houses, for which we are compelled to pay money that should be used for other purposes. Our meeting-places are too small for the work we have in hand. We are subject to the caprice of house-owners and the rapid changes in values which influence the amount paid in rentals.

The Congregational Church in Havana has been located in eight different places in as many years; in Cienfuegos we have occupied three different houses, in Guanabacoa three, in San Antonio de los Baños three, in Guanajay two. In Matanzas our youngest church has had the good fortune to remain in her birthplace, but she has passed through a period of grave danger. This sort of itinerancy is a bad habit. We must break it up.

We need church buildings in Cuba because our meeting-places are inadequate to the work to be done. The parlors of a dwelling house cannot be made to appear like a church. We need church buildings in order to avoid the outlay which we are compelled to make for rentals. Our appropriations are far too small to meet the expenses of the required work, and the rental money could be turned to other channels.

We need church buildings in order to keep pace with the other denominations. The Presbyterian Church has recently built a commodious house of worship containing accommodations for the pastor and his family, schoolrooms and the home for the teachers. This is the first Protestant church building erected in Havana. The Baptist society purchased a theater

and have remodelled the audience room for church purposes, schoolrooms and home for the pastor and family and teachers. The Episcopal Church is just completing a beautiful and commodious chapel.

Churches and schools are scattered over the island. We have read in a very old and sacred book that "pride goeth before a fall," but we think that the reference is to personal pride rather than denominational pride, which is a potent factor in our zeal for our work. The Methodist Church South has a large and valuable property in Havana, with a chapel for both the English and the Spanish-speaking churches. They have property in every province in Cuba. The Friends Society are building churches and schools. The Roman Catholic Church is extending her work with magnificent new buildings for church and school purposes.

We have made a beginning by purchasing a site for a church in Havana. Church building gives a sense of stability to the work which nothing else can do. The great cry has been "these Protestants are here but for a short time"; now such cries are silenced, for when they see an outlay of money in substantial buildings, they know that means permanence and stability. Again, it is natural for our Cuban people to observe; they judge the standing of a society by what it can do and the advantages it offers. Our following has increased in numbers and our status has been advanced since we have purchased property in Havana; our work has assumed more dignity. We must fulfill all assumed promises. Our pastors are worthy men. Rev. Edward P. Herrick of Matanzas, "our veteran missionary," has had years of experience, and is giving to our work his ripened judgment with excellent results. Rev. Alfred de Barritt of Cienfuegos, remarkable in his activity and executive ability, has built up a substantial and lasting work in his church and schools. Rev. H. B. Someillan of Guanabacoa, of Cuban birth but educated in the United States, is giving us the results of twenty-five years of experience in the service of the Methodist church in the United States and in Cuba. Rev. Bernardino Domas Kelley of San Antonio de los Baños, thoroughly educated and well-read, has been recently ordained to the Congregational ministry and is doing a remarkably good work in his field. Rev. José Fortuny Salvado

of Guanajay, formerly an Escolapian priest, brings to our work his strong personality, his highly educated and thoroughly trained mind and an indomitable energy which has already made for him a broad place in our denomination. The layman assistant to the pastor of the Havana church, Mr. Edward N. Someillan, is an earnest and proficient worker and a man who inspires confidence in all who know him. We have a good working force and the work is progressing. It must be well supported, and we are sure that it will be.

The prospects of growth in our churches are excellent. The Cuban people are a responsive people. Our adherents are not wealthy, but are willing to do all they can for the development of the work. Our churches are paying the incidental and current expenses. In Havana we have assumed the responsibility of purchasing the furniture for the new church.

One of our American great men recently said, after a brief visit to Cuba, that she was a Negro republic. We resent that charge. She might be worse, but she is not that. The new census now in progress may give us new information, but the census of 1899 shows 33⅓ per cent. of Cuba's 1,600,000 inhabitants to be of the colored race. But the question as to how closely the lines of distinction were drawn is still open for discussion.

Recently a young Cuban missionary offered his heart and hand to an American woman also in the missionary service; the offer was apparently to her liking, but, being from the South, she demanded a proof that the loving pulsations of his heart pumped no colored blood into the proffered hand. He proved to her satisfaction that he was white, and now they have united in life and hope. There are multitudes of our Cuban youth who could prove their pure descent, and under similar circumstances would willingly do so. Cuba belongs to the white race. Furthermore, less than 2,000,000 people cannot long hold to themselves alone a fertile island lying at the door of the United States; an island which is capable of maintaining a population of 12,000,000 to 15,000,000 people. Her salubrious climate, which knows nothing of the extreme heat of the northern summer nor the frosts of the northern winter, offers great attractions to the farmer of the frosty north. The Dakotas and the Northwest, Scandinavia and Russia already have their representatives there. Their cattle find pasturage

during the round year with neither house nor extra fodder. Their orchards and fields produce all the productions of the tropical and semitropical world, as well as many of the products of the homeland, and they are content. Cuba's forests are rich in valuable wood and timber. Her mineral wealth is great and as yet but partially exploited. Sugar, cotton and tobacco are native to her soil. Great cities adorn the shores of some of the most wonderful harbors that the world knows.

The wealthier Cuban has traveled abroad, has been educated abroad, and at home lives in an easy elegance that often excites the envy of the less fortunate. But the great majority of the people need our help and the enlightenment that we can give them. In the city of Havana many a large family lives in one room far too small to afford them what we would style the comforts of life. Their moral sentiment has been stifled. Their ideals are not of a high order. It is estimated that one-third of Cuban children are born out of wedlock. The expense of marriage has been prohibitory. The Protestant clergy are marrying people at cost. One dollar pays the registration fee in the municipal court; all other expense is voluntary on the part of the contracting parties. In time we may be able to help the people to higher views and to assume the responsibilities of good citizens. It will require patience and a rigid persistence in a work that is still far from the accomplishment of its ideal.

The Central Congregational Church of Havana has an enrollment of two hundred and twenty-two names. We are in urgent need of a building where these people can gather for services, evening classes, lectures and social gatherings. We need a church home where the young men can read good books and good literature and the boys can play innocent games without gambling, where the girls and the young women can gather together and learn to be free from the home and social customs which enslave them. We need a place where the tired mothers can come for rest and enjoyment, where the fathers can come and talk over matters which pertain to the welfare of their homes and their public life. We need a place where a noble Christian life may be both taught and exemplified. We will hope for a continued increase in our church membership. Both the English and the Spanish-speaking services will be strong arms of support.

The time will come when our Cuban churches will be self-supporting; then in their turn they will help to extend the great cause for which we are all working. Surely the promise is bright and the inducement great to do all in our power to help this beautiful island to become a fruitful garden for the Lord. We must have the best equipment possible for this attractive opportunity. Without church buildings we shall surely lose the ground already gained in a great measure, and be always dangerously hampered in our work in this promising though difficult field.

The Leavening Power of the Church in City and Country.

By the Rev. Frank Newhall White, D.D., of Chicago.

REV. FRANK NEWHALL WHITE, D.D.

If the answer given great questions is "determined in the realm of our prepossessions," then the answer to the question touching the leavening power of the church in city and in country will be found in the answer to the previous question, What is the office and the power of a church anywhere?

The answer to that question has been furnished by Jesus in so many words, "as my Father sent me, even so send I you." If we push the question one step further back, "how and for what did the Father send Him?" this question in its turn is answered by still other words of that same Jesus: "The spirit of the Lord is upon me, because He hath anointed me to preach good tidings to the poor, to proclaim liberty to the captive, the opening of the eyes to the

Address at the meeting of the Society held in connection with the National Council in Cleveland, Ohio, October 12, 1907.

blind, the acceptable year of the Lord;" a commission that in its sweep covers every vital phase of our common life. There you have in graphic form the how and the why of the Christian Church; its constitution, its reason for being.

From this several things at once become perfectly clear.

1. The church is no mere shrine of worship. It will ever be a most valuable aid to worship, an adjunct well nigh indispensable. The one who proposes to worship cannot afford to ignore it. The one who ceases to frequent it for worship is very apt not for long to worship anywhere. But fatal as it is to ignore the vital relation of the church to worship, it is all but equally fatal to look upon the church virtually as an institution whose only reason for being is worship. Those who must worship will still frequent it, and they alone; the mass of the world will pass it by—to its infinite loss and theirs. The church of Christ is no heathen temple, whose one office is that of worship pure and simple, differing from the temple only in this, that the object of worship is a being more worthy of adoration. The picture called up when we read the commission of Jesus, and when we speak of the early church, is not so much that of a congregation in the act of devotion as that of a band of men at work carrying the Christ message to men and doing the deeds of Christ among men.

2. More obviously still, the function of the church is not that of entertainment, even granting that that entertainment be elevating and inspiring. The question of the typical traveler to the hotel clerk, "where is the best preaching to be found?" or of that still more typical traveler, "which church provides the finest music?" betrays the common misunderstanding of what the church is for. Frankly, it would not compete if it could, and certainly it could not compete if it would, in the sphere of entertainment, with the lecture platform, the music hall, the daily newspaper, the monthly magazine. If that be its function, it is a fifth wheel to a coach, without even the doubtful merit of being a costly luxury. Let the church attract, but let attraction be a larger word than entertainment.

3. Similarly, the words church and social club are not to be looked upon as synonymous. The complaint is widespread that the church does not mean enough to the social life of mankind, and the complaint at its heart vibrates to the truth

that the religious life of man is the total life of man; that a man's religion, to be genuine, must be religious. The complaint, too, indicates a great opportunity and plain duty for the church; that of meeting with spontaneous, warm-hearted hospitality the pressing needs of those forlorn spirits whose lives are desolate for the lack of friendly human touch. But the church as a social club, and too often it degenerates into that, is a preposterous absurdity. Society can dispense with it. It deserves to be, and ere long will come to be, as extinct as the dodo. On the whole, we need not more society, but less. The social pace is already too breathless and exhausting.

4. Nor even can the main mission of the church be said to consist in practical philanthropy. The slur is often cast at the church in these days that its old work of caring for the poor, ministering to the sick, helping the man in need, has largely been given over to outside organizations; that the sick man looks to the hospital, the man in need to his lodge, rather than to that traditional friend of the unfortunate, the church of Christ. It is even sneeringly suggested that the church is a failure, and out of date; that men, their pressing needs for companionship and temporal wants met in other ways, find that practically they can leave the church out of account; and there is no manner of doubt that many multitudes are going on that assumption.

Is it fair? Is it true? Is it not rather the glory of the church, the crowning evidence of its real success, that it has done its work so well as to inspire and create multitudes of organizations for this work of practical philanthropy? The church has made them possible. They are part of its splendid fruitage. They live, move, and have their being in the life it generates and fosters. We must not make the mistake of branding as failure the achievement that constitutes a signal success. If there ever were a time in the history of the world when the church might, in a measure at least, be released from its old-time work of practical philanthropy and be set free for its other and still more distinctive mission, it is now. For work there is, even more important, practical and vital; the very work Jesus had in mind when He said, "As my Father hath sent me, so send I you." What is that work?

MINISTRY TO ALL CLASSES.

There is the man who has run the gamut of the vices and

has been long years in the far country on a diet of husks, deserted by boon companions, alone, sick at heart; crying out in his disgust, "This life of sin—I know it from A to Z, and there is nothing in it;" longing wistfully from afar, at whatever cost, for his lost manhood and the satisfactions of the life worth living. What he needs, what he wants, is not your money, but another chance; an open way back to the old home, and comradeship along the way. Keep your coin, but stand by with a life that is the sure promise of his own retrieval.

Here is the man who in passion has done the mad deed that sends him out to wander with the mark of Cain on his brow, but with face set resolutely God-ward. What he wants is not yours, but you; you, with the look in your eyes that makes real the divine sympathy and love.

Here is the man, not out of a job, but in a job; soured on life, because of the eternal grind. What does he want? Not medicine, though he may have it for the asking. His need is for light to stream out of Heaven, to dignify, transfigure, hallow his irksome task.

Above him is the man he envies; bearing burdens that threaten to unhinge the reason and crush the frail body to the earth. Philanthropy? He is beyond its reach. There is just one resource for such as he—somehow to be brought into touch with Him who makes burdens light and gives rest to the jaded spirit; and to feel beneath the Everlasting Arms.

Next him comes the man with sensitive conscience, of Christian principle, of high ideals, put to it to keep his birthright honor untarnished in the stress of practical business. What he wants, what he must have, is something to tie to, something to nerve him and to keep his vision clear, something to steady his loyalty and to hold him true.

Again, the man embittered by misfortune and failure. What physician shall minister to a mind diseased? What he needs is not an endowed cot in a hospital. His whole nature is crying out for introduction to the great physician of the soul.

Then you have the man of large hopes, of vast and spacious purposes; planning to make life count in gifts that shall last; handicapped by weakness, conscious of the overhanging sword, in momentary fear that the silver cord will be cut and the golden bowl broken, and all great-hearted plans come to grief. There is but one service that goes to the mark; some-

how vision must be given him of the Eternal Love from which all noble purposes spring, and by which they are carried on to the "the far-off, divine event, toward which the whole creation moves."

And then, the hearts that pine "for the touch of a vanished hand, and the sound of a voice that is still." Who does not have reason to know that the fondest ministration of society or of truest friend hardly touches the outermost rim of that human need? All is sheer impertinence save this only—the faith-filled voice ringing true that can carry assurance of the dark chasm bridged and of unbroken reunion in the land that is fairer than day.

In any such enumeration must be included the need of the young manhood of the time, in a world of change, for something to testify, in season and out of season, to the unchangeable. By the unchangeable I do not mean the conventional. A man may have to break with that. The more instinct he is with life, the more certainly he must shiver the old moulds and make new ones. But virtually everything about a man to-day talks of change. Men come and go; a shifting panorama greets his eye. He absorbs the philosophy that says to him: where environment changes, one must change with it, if one hopes to keep himself adjusted, to win success, and live. For life to-day is being defined as harmonious adjustment to environment.

A man hears statesmanship and business defined as a series of compromises. He must continually shift his ground if he is to meet shifting men on their own ground; he must move if he would keep up with the procession; he must be ready on a moment's notice to throw overboard cherished ideals, if he is to maintain touch with the fickle moods of his time. Is it a thing passing strange that he jumps to the conclusion that nothing in this world is stable; that morality itself is nothing more nor less than a shrewd calculation of chances, and right the thing that happens to succeed; that the firmament has no pole star from which reckoning is to be taken, but only comets that gleam for a few nights in splendor and then fade away; that he comes to feel himself standing on a floating island, to-day here, to-morrow there, instead of on the solid rock; that he aims to be an adept morally—rather, immorally—in trimming his sails to catch the passing breeze?

How vital for him that there is something that shall speak to him authoritatively of things everlasting and immutable, of laws that brook no tampering, of standards that admit of no compromise, of wisdom that speaks the final word; of at least one Being, the same yesterday, to-day, and forever, whose goodness faileth never, but whose love kindles the flaming barriers of the world.

THE CITY.

Do men need that for the city? the city with its blinding smoke, its din of traffic, its congestion of human life, its intensification of ordinary rivalries, its harsh competitions, its fierce struggles for existence; its open flaunting of vice; its indiscriminate mingling of the nations, diverse in tongue, in custom, in creed, in standards, in ideals; its magnifying of every problem that perplexes humanity through the sheer magnitude of dimension which it adds to every factor in every problem; its meeting-ground for the clasp of the powers that bleed and prey; its seething inferno of human passions?

Does the city need the church, loyally sustained, generously equipped, splendidly aggressive, pushed with consummate strategy and statesmanship? Does not the question answer itself? If there be one thing plainer than another to the observant man of to-day, it is this—that the city, minus the church and the holy ministrations for which it stands, would ere long be face to face with the problem of its own existence. To be or not to be, that is the question; for the city of to-day is generating and accelerating forces that are tremendously centrifugal; it is straining flesh and blood, and spirit, too, to the breaking-point; it is kindling fires that are consuming its own vitals. It is not merely a question of the man of the city, but of the city itself. Its existence is at stake.

The church, pointing away from the smoke and the noise of the lower levels to the quiet depths of the sky; sending the vision out of the seen into the unseen; voicing messages of comfort, of inspiration and transforming power; feeding the hunger to which the city has nothing better to offer than a stone—oh, it is the church, and the church alone, that makes a man something more than a slave in the treadmill, whose destiny is the rubbish-heap. It gives him the life worth living and lasting.

So much for the man in the city. The church saves him

from the city, it saves him in the city; but it does more. Haven of retreat for the spent and worn, fountain of energy for those whose life's currents are running low, reservoir of power where exhausted batteries may be recharged, peaceful harbor where storm-tossed craft may fit themselves anew to venture once more out into the deep; home of the life spiritual, religious, eternal—the church keeps the city itself alive. Without it the city could not live.

THE COUNTRY.

There is only one place where it is needed more, and that is the country. The country has its glories; its touch with mother earth; its unobstructed vision of far horizon, of sky, of cloud, of stars, of sunrise and sunset, its breezes blowing pure; its murmur of forests and tumbling brooks; its wholesome labor in God's out-of-doors. But for all the obvious perils of the city, they are transcended by the perils of the country. For in the country it is that men in isolation grow sodden, heathenish, pagan, beyond any of our human kind.

In ancient times the pagan was the countryman; the urban dweller spoke thus with contempt of his brother of the fields. That it was not wholly without occasion and excuse, our modern day can furnish evidence in profusion. Make what we will of the vices of the city, who, that knows the life of the country, is not cognizant of the fact that for vacuity, vulgarity, obscenity, brutishness, callousness to everything high and noble and true, absence of every trait that glorifies and ennobles our human kind, there is no parallel to be found in the city slum for conditions to be found in neglected rural communities and in isolated hovels.

Vital as the church is to the life and the very existence of the city, it bears, if anything, a still more indispensable ministry to the man far removed from his fellows. Great as are the dangers of the crowd, greater still are the dangers of being away from the crowd. Nature is a closed book to the man of the country until the church translates it for him. He is blind to its beauties till the church has opened his eyes. He is deaf to its voices until the church has unstopped his ears. In his isolation he grows self-centered, unsocial, shrivelling until his soul is of microscopic proportions, until the church puts him into touch with the Divine Friend in whose presence selfishness is transformed into self-forgetful enthusiasm and love.

The gravitation is towards the level of the animals he raises, until there comes to him the message of the church that man is more than the sheep, the very hairs of his head numbered and his soul of such infinite value to God as to cost a Calvary.

THREE PICTURES.

Permit me, abruptly, in closing, to throw upon the screen three pictures. The first is that of a feeble band of Christians on the mission field. At first they meet furtively, as it were by sufferance. They haunt the shadows, they avoid the open. But one day the decision is reached to become a church, and to make for themselves a home. The transformation is instantaneous. It suggests nothing short of the birth of a new world. The change is that from a chaos to a cosmos. The vague, indefinite body, hardly recognizable even by itself, becomes visible, coherent, aggressive. It becomes itself a factor to be reckoned with, an army of conquest; but that perhaps is the least of it all. The finest results are to be found in the effect on the church itself. It grows mighty in strength and force of character through the very hostility that it invites and attracts. It gathers momentum, for there is a body now to gather momentum. It gathers volume as it rolls on from service to service, from achievement to achievement, from conquest to conquest. One has only to live on the mission field for a brief period to realize that the significant moment in the life of a Christian community in mission lands is the one when, with fine courage and noble consecration, those who have been following after Christ become, and rear, a church of Christ and stand out as the avowed champions of His cause.

Picture second—a community on the western plains, wild, turbulent, a law to itself; doing everything, its vices included, on a gigantic scale; the Mecca of the gambler and the courtesan; "all but ten of the first dated burials in the cemetery from violent deaths," shot, stabbed, poisoned, hung—known familiarly as "Hell on Wheels." Into that community is projected the superb personality of a picturesque Christian hero. A little body of devotees gathers round him as a nucleus. They assert themselves; a worthy church building soon arises as their permanent home. Does it mean nothing to the community? It means well nigh everything. For to-day, under the contagion of the forces there introduced by the church, violence has fled, vice has been forced into hiding, and a com-

munity created embowered in beauty, graced by culture, inspired by high ideals, throbbing with the energies of the Kingdom, home of the things of the Spirit. And if you were to ask anyone whose knowledge covers the years of the community's previous history, the answer could be guaranteed in advance—the greatest single factor in that all but miraculous transformation was that Christian hero and the puissant band of fellow-heroes whom he inspired and moulded into a church of Jesus Christ.

The third picture—the place is a large city; the church is already formed, well housed, fairly prosperous and content. There comes a man of vision, "singing songs unbidden until the world is wrought to sympathy with hopes and fears it heeded not." He proposes a new structure, vast, costly, elaborate in its equipment; varied in its ministry. The feeble tremble, and the skeptical sneer; but faith and courage and vision have their way. The dream takes tangible shape. The result? The community for once has a common home where all sorts and conditions of men meet on a common footing, and reach that better understanding which is the first condition of all social betterment. There education is provided for those who have but fragments of time. There boys develop brain and brawn. There girls learn the elements of household economy and sacred motherhood. There, simple, gracious neighborliness unveils the heart of God.

The result? Diverse nationalities are blended. There social extremes make common cause; thence exhales a spirit of genuine humanity; thither gravitate the people by the thousands as instinctively as doves with homing instinct to their windows. The social problem is solved. The spirit of Jesus gains visible embodiment. A whole community finds itself, and enters into a larger life through the magic spell of an adequate home for its growth in the things of the Spirit. It gives to the whole community a characteristic stamp. It moulds the community's ideals—it shapes the community's destiny, it transforms the community life.

The first two pictures shall be nameless, though not hard to recognize by those who know. The third picture (need I affix the label?) is that of the noble church whose hospitality we share to-day. More conspicuous monument of the church's leavening power it were, perhaps, impossible to find.

New Developments at East Moline.

The automobile is at the door. Step in and take a whirl through this interesting city of Illinois, and see what is going on. The skillful pilot at the wheel is not only the owner, but the maker of the machine, and is a pastmaster in handling it, so that it goes as smoothly and swiftly as a bird in its flight. Pastor Paul Brown of the First Church goes with us, and so does pastor Harris, the leader in the new enterprises at the East End.

Rev. Henry Harris.

We go through busy streets and by great manufactories and past beautiful homes at the sober pace dictated by the law. But as we approach the country the landscape flashes past us at a dizzier speed. At the edge of the city we reach the field of the Union Church. Here is a rapidly developing section, occasioned by the growth of manufacturing interests near by. People are crowding in. Houses are being built. And here pastor Harris planted his first outpost, on a central street, with the suburban trolley line almost at his door. He built the parsonage first from necessity, for he had no place where his family could be lodged, and an apostolic minister, "the husband of one wife" with little ones to make sunshine in the home, is entitled to have a place to put them. A very cosy and convenient parsonage it is, too, just such as a practical builder like Mr Harris would be sure to make. By the side of the manse soon rose the meeting-house; a neat, cheer-

UNION CHURCH AND PARSONAGE, MOLINE, ILL.

ful and delightful church home for the young church which had been formed.

Where had they worshipped while this church was being erected? You see that long hill to the south and that rather large building on the ridge? That is a public school, and a lenient school board permitted the use of one of its rooms for a time by this little company. On Sunday mornings they climbed the hill and squeezed themselves into seats intended for children till their limbs ached with the cramp. It was uncomfortable and inconvenient, but they caught the enthusiasm of the pastor, and were glad of this temporary shelter for the infant church. They were glad to get out of it, too, when the new church was furnished. The cost of these two buildings was moderate, being $1,867 for the parsonage, and $2,544 for the church.

The honk of the auto again summons "all aboard," and we fly eastward two miles further to East Moline, another rapidly growing center, with a community life of its own. Here pastor Harris took time by the forelock, and preëmpted

CONGREGATIONAL CHURCH, EAST MOLINE, ILL.

a good corner for our church. At the other point of his bifocal parish he built of wood, but here he has bullt of concrete blocks, a material rapidly coming into use in this section. It is a very neat house of worship, whose walls ring every Sunday to the songs of Zion as his church of forty-one members gathers for worship. The swarming children of the neighborhood furnish a good Sunday-school, and a work of marked influence has been begun in this interesting field.

After the successful creation of these two enterprises, it is not strange that pastor Harris should be in demand for other fields where courage, enterprise, practical skill and the ability to bring things to pass, are needed. He has been called to our Goodrich church in East St. Louis, where we have quite a different but difficult problem. We expect for him in his new field a similar success.

In Iowa and Oregon.

The capital of Iowa is a beautiful and prosperous city. Those who attended our National Council in Des Moines three years ago will never forget the impression there made of the

GREENWOOD CHURCH AND PARSONAGE, DES MOINES, IOWA.

vigor and vitality of Iowa Congregationalism in the heart of that Massachusetts of the West.

We have had a practical interest in several of the Des Moines churches, but most recently in the Greenwood Congregational church in that city. The attractive eight thousand dollar church was erected by the people themselves without looking to our Society to share in the work. But in securing the handsome new parsonage adjoining the church, they have availed themselves of a parsonage loan from our Fund. The new home for the pastor takes the place of one previously owned by the church, not so good nor so advantageous in location. This is a very satisfactory and commodious building, and adds much to the comfort of the minister's family and the influence of the church in the commuuity. We wish every one of our pastors might have as good a home.

Portland, Oregon, is a far cry from Des Moines, but it is another beautiful and prosperous city. In the eastern section of the city is our "Christian Endeavor Church" No. 27, for which the young people in 124 societies furnished the amount needed to pay last bills appropriated by our Board. It is an

PARSONAGE OF HIGHLAND CONGREGATIONAL CHURCH, PORTLAND, OREGON.

attractive church, with the name of Highland. It is already outgrown, and is being enlarged. A fine parsonage has just been secured to complete the equipment of the church, at a cost of $2,800. The Rev. E. S. Bollinger is now the efficient leader and pastor, and is enjoying this comfortable home.

Resignation of Rev. George A. Hood.

Nineteen years ago the Rev. Geo. A. Hood, then Superintendent of Home Missions in Northern Wisconsin, responded to the urgent call of Dr. Cobb and came East to become the Field Secretary of this Society in New England. He gave himself to the work with the earnestness and devotion which has always characterized him, and has been honored and beloved by the churches of his large and important constituency, where he has wrought a good work. For some years he has had a great longing to return to the work in the

REV. GEORGE A. HOOD, 1888.

West from which he was summoned. Recently a unanimous call to become the Home Missionary Superintendent of Colorado has appealed to him with such persuasive charm that he feels compelled to offer his resignation as our Field Secretary for New England, that he may accept this new and most inviting field. While reluctant to part with him, our Board has felt constrained to yield to his urgent request, and has adopted the following memorandum as expressing its feeling toward this faithful and beloved Field Secretary:

"The Board of Trustees of the Congregational Church-Building Society has heard with keen regret the expressed desire of Rev. George A. Hood, our Field Secretary for New England, to leave this important field that he may accept the unanimous call to become the Home Missionary Superintendent of Colorado. In accepting his resignation the Board would express its hearty appreciation of the great fidelity and devotion with which he has served this Society for the past nineteen years, in which he has won for himself and the cause he has represented the confidence and approval of our New England constituency, and has helped to bring into our treasury a large amount in gifts from churches and individuals for the relief of struggling churches all over our land. It has been a notable and admirable service, for which we are thankful. We cordially commend him to the people of Colorado as one whose ability and consecration admirably fit him for the leadership in a work in which he has already had successful experience in the Northwest. He carries with him the prayers and best wishes of the Board for large usefulness in his new field of service."

Temple Building.

By Rev. H. H. Wikoff, Berkeley, California.

"Let them build me a sanctuary."

Come, let us build the House of God
Where standeth none to day,
That there the children of His love
May meet to praise and pray.

A testimony it shall be
Unto our gracious Lord;
A school of Christ where all may learn
The precepts of His word.

In such a Zion oft 'twill be
A man is born anew;
His fears dispelled, his hopes enlarged,
And Heaven brought to view.

Within these courts both old and young
May consecrate their all;
And each may inspiration gain
To heed the Master's call.

Come, let us then our offerings bring,
Our gifts both great and small;
Come, join with Christ, who man to save
So gladly gave His all.

May be sung to "Ortonville" or "Manoah

TREASURER'S REPORT OF RECEIPTS FOR JULY, AUGUST AND SEPTEMBER, 1907.

JULY, 1907.

FOR CHURCH BUILDING.

Arizona, $40.20.

Prescott,	$40 20

California, $194.26.

Catati,	3 00
Crockett,	6 15
Garvanza,	11 35
Guerneville.	8 41
Lockeford,	5 00
Niles,	9 00
Oakland, 1st,	62 00
San Francisco, Park,	50 00
San Juan,	4 00
Santa Rosa,	1 85
Sebastopol,	5 10
Stockton,	28 40

Colorado, $30.

Minturn,	10 00
Montrose,	20 00

Connecticut, $2,555.18.

Bridgeport, Rev. DeWitt Eggleston,	10 00
Broad Brook,	2 15
Chester, L. H. Chalier,	5 00
Colchester,	18 00
Danielson, Westfield,	8 55
East Hartford, South,	10 26
" Hartland,	3 00
Glastonbury, D. M. Williams,	25 00
" J. B. Williams,	35 00
Hartford, 1st,	366 00
" Asylum Hill,	40 03
Warburton Chapel S. S.,	14 25
Ivoryton, Mrs. Elizabeth Northrop,	50 00
" F. W. Rose,	10 00
Jewett City, 2d,	3 00
Long Ridge,	3 00
Manchester, Mrs. Lucy G. Spencer,	1,000 00
Milton,	2 70
Naugatuck, F. L. Maxwell,	25 00
" Howard B. Tuttle,	25 00
New Hartford, South,	3 35
New Haven, Plymouth,	25 61
New London, J. M. Harris,	200 00
" E. H. Smith,	20 00
North Manchester,	25 00
" A. C. Hilliard,	20 00
Saybrook, Agnes Acton,	25 00
" Thomas Acton,	10 00
Southington, S. S.,	10 98
South Manchester, Cheney Bros..	50 00
" Mrs. Col. Cheney,	35 00
Southport,	21 38
Stratford,	16 29
Thomaston, 1st,	13 81
Waterbury, 1st,	4 00
" Mrs. W. H. Camp,	25 00
" Mrs. L. M. Mitchell,	75 00
West Haven, 1st,	3 80
Westville,	5 05

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND."

Fairfield, Mrs. Lyne,	5 00
Waterbury, Mrs. Mitchell,	250 00
Conn., N. E. Stocum,	10 00
" A Friend, M. L. R.,	20 00
" " V. A. K.,	25 00

Dist. of Columbia, $11.34.

Washington, Plymouth,	11 34

Florida, $13.16.

Avon Park,	3 25
Interlachen,	2 00
St. Petersburg,	7 91

Georgia, $15.

Americus, Davis Chapel,	15 00

Illinois, $798.08.

Buda, B. F. Dexter,	100 00
Chicago, 1st,	7 07
" Christ, German,	10 67
" Leavitt St.,	2 37
" South, Mrs. O. W. Moore-house,	3 00
" E. B. Fisher,	10 00
Dover,	13 15
Evanston,	100 00
Galva,	11 07
Golconda, Rent,	5 00
LaGrange,	18 60
Morton,	2 75
Mound City,	5 50
Oak Park, 1st, (2)	65 00
" 2d,	100 00
Peoria, 1st,	8 50
Princeton, Henry Morris,	5 00
Rockford,	53 73
Seward,	19 07
Shabbona,	18 68
Sycamore,	5 57
Tiskilwa, Mrs. E. B. Cushing,	76 00
" Mrs. E. P. Gardner,	100 00
" George Kellogg,	15 00
Wheaton College,	17 11
Winnetka,	10 84

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND."

Batavia, Mrs. Lucy C. Patterson,	10 00
Princeton, Mrs. Clapp,	5 00

Indiana, $1,100.

Marion,	1,100 00

Indian Territory, $267.50.

Holdenville,	267 50

Iowa, $45.14.

Eldorado,	25 65
Gowrie,	5 41
Nora Springs,	5 50
Olds,	1 00
Sibley,	7 58

Kansas, $46.99.

Dover	5 00
Dry Creek,	5 50
Emporia, Welsh,	9 00
Ford,	3 00
Gaylord,	2 00
Independence,	6 75
Mt. Hope.	5 50
Tonganoxie,	7 64
Twelve Mile,	2 00

Maine, $63.66.

New Castle, 2d,	16 50
Old Town,	5 50
Portland, St. Lawrence,	20 00
Presque Isle,	12 66
South Portland,	9 00

Massachusetts, $1,176.39.

Adams, S. S.,	25 00
Amesbury, Union,	4 35
Ashby.	8 70
Bedford, Emily M. Davis,	1 00
Boston, Park St.,	64 35
" Shawmut,	100 00
" Jamaica Plain, Boyleston,	19 76
" Union,	24 42
" Roxbury, Immanuel,	42 62
Brookline, Harvard,	37 02
Cambridge, 1st S. S.,	14 00
" Pilgrim,	9 44
Chicopee Falls, 2d,	27 68
Greenfield, 2d,	30 86
Hadley 1st,	7 43
Islington,	1 00
Lawrence, Trinity,	12 37
Monson,	57 12
New Boston,	8 00
Newton, 1st,	47 04
" Eliot,	116 00
" North,	5 00
Orange, Central,	24 11
Pittsfield, 1st,	20 35
Plympton,	5 00
Springfield, South,	8 85
Turner's Falls,	13 80
Warren,	9 45
Westfield, 1st	12 75
Winchester, 1st,	90 00
Whitman,	21 92
Worcester, Piedmont,	7 00
Mass. and R. I. W. H. M. A.,	300 00

Michigan, $157.82.

Baldwin,	2 00
Calumet,	54 36
Covert,	10 25
Galesburg,	2 00
Imlay City,	11 00
Kendall,	3 13
Ludington,	29 35
Muskegon,	22 00
Oxford,	3 33
Redridge,	2 00
Rondo.	3 00
Saugatuck,	10 40
Tittabawassee,	5 00

Minnesota, $104.68.

Custer,	3 30
Lamberton,	3 75
Minneapolis, Plymouth,	23 13
" H. A. Lathrop,	5 00
" F. W. Lyman,	10 00
" George Lyman,	10 00
" Cyrus Northrop,	5 00
" A. S. Upson,	10 00
St. Charles,	16 00
St. Cloud, Swede,	3 50
St. Paul, Atlantic,	15 00

Missouri, $123.12.

St. Louis, Pilgrim,	16 54
Webster Groves,	6 58

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND."

St. Louis, R. Webb,	100 00

Montana, $1,250.60.

Butte, W. A. Clark,	50 00
" D. J. Hennessey,	25 00
Helena, Conrad Koehn,	25 00
Lothrop, H. G. Mallock,	50 00
Missoula, Swede,	4 00
" 1st Nat. Bank,	300 00
" Western Nat. Bank,	25 00
" Mrs. E. Bonner,	400 00
" J. Dixon,	25 00
" T. L. Greenaugh,	200 00
" Hiram Knowles,	50 00
" Mr. Latimer,	25 00
" J. C. Leseu,	25 00
Red Lodge,	26 60
" W. F. Meyer,	20 00

Nebraska, $719.70.

Alliance,	5 00
DeWitt,	5 00
Farnam,	4 56
Ft. Calhoun,	274 65
Geneva,	10 80
Harbine,	399 00
Harvard,	16 69
Springview,	4 00

New Hampshire, $192.45.

Epping, by Dr. and Mrs. F. W. Spaulding,	5 00
Hanover,	75 00
Hollis,	15 30
Plaistow and North Haverhill,	14 00
Portsmouth, North,	83 15

New Jersey, $30.06.

Manasquan,	12 00
Upper Montclair,	18 06

New York, $289.24.

Brooklyn, Swede,	3 92
Canandaigua,	21 92
Candor,	5 00
Corning,	9 37
Cortland, H. E. Ranzey,	100 00
E. Bloomfield,	13 23
Fairport,	4 20
Ticonderoga.	12 00
Utica, Plymouth,	14 60

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND."

New York, Mrs. J. Billings,	100 00
" Mrs. A. A. N. Pear,	5 00

North Carolina, $8.

Lowell,	5 00
Mooresville,	3 00

North Dakota, $4.05.

Sawyer,	4 05

Ohio, $285.11.

Cleveland, Emmanuel, 8 00
" Pilgrim, 2 00
" J. C. Gilchrist, 200 00
" H. Clark Ford, 15 00
" Charles R. Thompson, 10 00
Mt. Vernon, 5 00
Tallmadge, S. S., 7 87
Toledo, Central, 28 50
" Washington Street, 87

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND."

Kingsville, E. N. Corning, 7 87

Oklahoma, $5.74.

Otter Creek, 5 00
W. H. M. U., 74

Oregon, $37.80.

Corvallis, Plymouth, 13 00
New Era, German, 4 40
Portland, Highland, 15 00
Salem, 1st, 5 40

Pennsylvania, $10.

Mt. Carmel, 10 00

Rhode Island, $247.91.

Peacedale, 2 91
Providence, Beneficent, Ladies, 10 00
" Central, 135 00
" Mrs. Bond, 10 00
" William Rice, 50 00
" Rev. E. T. Sanders, 5 00
" A. A. Fuller, 10 00
" A. H. Fuller, 10 00
" D. P. Mills, 5 00
" E. C. Parkhurst, 10 00
Mass and R. I. W. H. M. A. (See Mass.)

South Dakota, $67.47.

Huron, G. W. Abell, 10 00
Mission Hill, 5 00
Price, J. J. Price, 5 00
Redfield, 9 32
" A. Loomis, 10 00
" F. L. Ransom, 10 00
" L. Reynolds, 10 00
" H. Sell, 5 00
Wakonda, 3 15

Vermont, $14.08.

Brattleboro, West, 7 08
Weybridge, 7 00

Washington, $15.

Chattaroy, 4 00
Forks, 6 00
Loon Lake, 2 00
Springdale, 3 00

Wisconsin, $49.75.

Elkhorn, 3 60
Harris Ridge, 2 00
Lake Geneva, 6 00
Lone Rock, 3 35
Lynxville, 1 25
Milwaukee, Bethlehem, 8 00
" Hanover Street, 10 00
Polar, German, 4 55
Spring Green, 8 00
Wyalusing, 3 00

Loans Refunded, $2,833.50

Oakland, Cal., Market St., on acct. 50 80
Cripple Creek, Colo., " 50 00
Chicago, Ill., So. Chicago, 1st, " 67 00
East St. Louis, Ill., Plym., " 25 00
Humboldt, Ia., " 140 00
Central Lake, Mich., " 25 00
Ypsilanti, Mich., " 200 00
Minneapolis, Minn., Linden Hills, " 150 00
Minneapolis, Minn., Lyndale, " 500 00
Hamilton, Mo., " 49 50
Missoula, Mont., Swede, " 100 00
Grand Island, Neb., " 25 00
Stanton, Neb., " 100 00
Ticonderoga, N. Y., " 50 00
Charlotte, N. C., " 52 00
Cleveland, O., Denison Ave., " 100 00
Newark, O., " 100 00
Lima, O., " 50 00
Salem, Ore., 1st, " 300 00
Mt. Carmel, Pa., Bal. " 200 00
Austin, Texas, " 500 00

Interest, $1,684.97.

Grand Junction, Col., 28 00
Americus, Ga., Davis Chapel, 96
Utica, N. Y., Plymouth, 101 25
Salem, Ore., 1st, 27 00
Austin, Texas, 50 00
N. Y. A. P. B., 61 04
" M. N. B., 49
" M. T. Co., 246 33
" U. T. Co., 410 90
" Interest, (2) 690 00
B. & L. R. R., 60 00

Legacies, $293.15.

Glastonbury, Conn., Est. of Henry D. Hale, 14 00
Milford, N. H., Est. Abel C. Crosby, 25 77
Milton, N. H., Est. Christina Moore, 58 38
Oshkosh, Wis., Est. Mary E. Morgan, 195 00

Annuities, $1,200.

Milwaukee, Wis., Mary J. Barnard, 1 200 00

FOR PARTICULAR CHURCHES.

Ohio, $23.37.

Oberlin, 1st, 18 06
" 2d, 5 31

Iowa, $1.25.

W. H. M. U., $1 25

FOR PARSONAGE-BUILDING.

California, $155.

Martinez, on loan, $75 00
Ontario, on loan, 35 00
Panama, " 20 00
Pasadena, Lake Ave., " 25 00

Colorado, $170.

Boulder,	on loan,	50 00
Craig,	"	35 00
Grand Junction,	"	60 00
Manitou,	"	25 00

Florida, $12.

New Smyrna,	"	12 00

Georgia, $25.

Atlanta, Marietta St.,	"	25 00

Idaho, $50.

Council,	"	50 00

Illinois, $32.25.

Illini,		2 25
Metropolis,	"	25 00
Oak Park, 1st,		5 00

Indiana, $25.

Terre Haute, Plym.,	"	25 00

Iowa, $93.

Des Moines, Greenwood,	"	35 00
Ottumwa, 2d, (2)	"	50 00
Popejoy,	"	8 00

Kansas, $51.50.

Alton,	"	30 00
Fredonia,	"	20 00
Valeda, rent,	"	1 50

Louisiana, $112.50.

Iowa,	"	12 50
Kinder,	"	100 00

Maine, $12.

Outer Long Island,	"	12 00

Michigan, $70.

Thompsonville,	"	20 00
Tittabawassee,	"	50 00

Minnesota, $132.50.

Appleton,	on loan,	25 00
Minneapolis, Swede,	"	30 00
New Ulm,	"	25 00
St. Paul, Pacific,	"	37 50
Walnut Grove,	"	15 00

Missouri, $100.

Eldon,	"	25 00
Kansas City, S. W. Tab., (2)	"	75 00

New York, $245.

Friendship,	"	45 00
W. H. M. U.,		200 00

Oklahoma, $40.50.

Coldwater, Hillsdale,	"	13 00
Manchester,	"	15 00
Waynoka,	"	12 50

Oregon, $15.

Ione,	"	15 00

South Dakota, $25.

Letcher,	"	25 00

Texas, $45.

Paris, 1st,	"	45 00

Utah, $37.50.

Provo,	"	37 50

Washington, $145.

Beulah,	"	20 00
Eureka,	"	25 00
Lopez,	"	25 00
Pleasant Valley.	"	40 00
Roy,	"	15 00
White Salmon,	"	20 00

Wisconsin, $70.

Clear Lake, Swede,	"	20 00
South Milwaukee, Ger.,	"	50 00

Wyoming, $100.

Lusk,	"	60 00
Wheatland,	"	40 00

Receipts for Church Building	**$15,981.10**
" " **Particular Churches**	**24.62**
" " **Parsonage Building**	**1,763.75**
Total Receipts for the Month	**$17,769.47**

AUGUST, 1907.

FOR CHURCH BUILDING.

Arizona, $11.36.

Prescott, Sunday School,	$6 36
Tucson, Y. P. S. C. E.,	5 00

California, $59.60.

Antioch,	15 25
Antioch, Sunday School,	1 75
Campbell,	11 25
Guerneville,	10
Picard,	5 00
Redondo,	6 00
San Quentin, Rev. A. Drahms,	10 00
Sebastopol,	9 00
" Sunday School,	1 25

Colorado, $19.95.

Denver, South Broadway,	9 95
Windsor, German,	10 00

Connecticut, $663.14.

Branford,	41 00
Bridgeport, King's Highway,	1 55
Bridgewater,	4 05
Canaan, Mrs. F. C. Eddy,	10 00
Danbury,	3 75
East Haven,	11 65
Georgetown, Swede,	2 00
Haddam, 1st,	6 00
Hartford, Mrs. Jane M. Mallory,	100 00
Higganum,	37 00
Meriden Center, by Mrs. F. P. Griswold,	15 00
Middletown, Miss Julia Gilbert,	15 00
New Britain, 1st, by Mrs. Sarah A. Strong,	100 00
New Haven, H. W. Varnum,	10 00
New London, 2d,	92 83
Saybrook, Mrs. A. A. Acton,	25 00
Sherman, W. B. Hawley,	10 00
Thomaston, Y. P. S. C. E.,	20 00
Waterbury, Mrs. M. L. Mitchell.	25 00
Whitneyville.	11 00
Thompson, Y. P. S. C. E.,	18 76
Windsor,	3 55

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND."

Southport, Francis Wakeman,	100 00

Florida, $2.50.

Tampa, 1st.	2 50

Georgia, $4.52.

Demorest,	4 52

Illinois, $105.

Chicago, J. V. Farwell.	100 00
Golconda, Rent,	5 00

Iowa, $68.25.

Decorah,	18 10
" W. M. S.,	5 00
Farragut,	16 53
Galt,	2 50
Lamoille,	8 00
Reinbeck,	4 50
Sloan,	13 62

Kansas, $182.47.

Emporia, 1st,	16 16
Jetmore,	1 51
" Bethany,	1 10
Kansas City, Grand View	10 00
" Ministers Club,	10 00
" Friends,	100 00
Olathe,	15 00
Pittsburg,	12 65
Russell,	5 00
Strong City,	1 05
Topeka, Rev. H. E. Thayer,	10 00

Louisiana, $1.77.

Hammond, S. S.,	1 77

Maine, $21.

Belfast, 1st, Y. P. S. C. E.,	5 00
Cherryfield, L. A. S.,	5 00
Foxcroft and Dover,	6 00
Grand Lake Stream,	5 00

Massachusetts, $422.70.

Amherst, 2d,	3 25
Andover, Free,	15 00
Attleboro, 2d, S. S.,	94
Boston, West Roxbury,	6 00
" S. P. Cook,	1 00
Boxboro,	3 50
Cambridge, Mrs. H. W. Magown.	15 00
Dalton, Mrs. Z. M. Crane,	20 00
Dunstable,	21 50
Framingham, Plymouth,	20 00
Gloucester, Lanesville,	2 25
Mansfield, Orthodox,	13 37
Marshfield, 1st,	7 62
Mattapoisett,	13 00
Maynard,	5 12
Merrimac,	15 15
Newburyport, Belleville,	8 92
Newton Centre, Miss Harriet S. Clausens.	15 00
Northbridge, Rockdale,	10 00
Petersham, Miss E. B. Dawes.	10 00
Pittsfield, South,	27 77
Plymouth, Pilgrimage	17 32
Sheffield,	3 00
South Hadley,	10 67
Stockbridge, Miss Alice Byington,	25 00
Sudbury, South,	4 44
Sunderland,	14 60
Sutton, 1st,	15 02
Taunton, Trinitarian.	25 09
Wakefield,	8 77
Whitinsville, Miss J. V. Hammond	5 00
Wilkinsonville, Miss C. W. Hill,	10 00
Worcester, Hon. C. H. Morgan,	50 00

Michigan, $51.70.

Athens,	10 00
Bangor, 1st,	8 85
Carsonville,	2 75
Chester Station,	3 00
Durand,	3 00
Lawrence,	7 50
Pleasanton,	2 00
Three Oaks, E. K. Warren,	5 00
Wheatland.	4 50
" Sunday School,	5 10

Minnesota, $49.60.

Benson,	1 [illegible]
Hawley,	75
Lake City,	1 50
Mantorville,	1 00
Marshall,	1 00
Minneapolis, 5th Ave.,	5 50
" Fremont Ave.,	2 50
" Park Ave., (2)	15 85
" Pilgrim,	2 00
" Plymouth,	5 00
Montevideo,	1 00
Moorhead,	1 00
St. Paul, Park,	5 00
Sleepy Eye,	1 50
Turtle River,	5 00

Missouri, $0.50.

Kansas City, F. M. Johnson,	50

Nebraska, $19.35.

Bladen,	5 80
Lincoln, 1st German,	2 30
Scribner,	7 90
Strang,	3 35

New Hampshire, $89.70.

Alton,	1 00
Amherst, Y. P. S. C. E.,	14 50
Campton,	5 38
Exeter, 1st,	22 25
Hampstead, Y. P. S. C. E.,	4 00
Keene, 1st, Y. P. S. C E.,	25 00
North Barnstead,	1 00
Penacook,	13 32
Wakefield. Y. P. S. C. E.,	3 25

New Jersey, $83.86.

East Orange, 1st,	23 86
Montclair,	50 00
Trenton, J. C. Smock,	10 00

New Mexico, $1.10.

Albuquerque. M. S.,	1 10

New York, $171.21.

Auburn, Mrs. E. A. Huntington.	10 00
Buffalo, Fitch Memorial,	6 00
Gasport,	2 65
Morrisville,	4 00
New Rochelle, Swede,	2 75
New York, Mrs. F. Billings,	10 00
Portchester,	10 00
Port Leyden,	10 30
Riverhead, Sound Ave..	30 84
Saratoga Springs,	14 00
Sherburn,	34 73
" Dr. H. G. Newton,	5 00
Wellsville,	28 94

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND.'

New York, I. S. Bedell,	2 00

North Carolina, $1.25.

Haw Branch,	1 25

Ohio, $17.09.

Columbus, South, Primary S. S.,	1 30
Dover,	8 32
Springfield, 1st,	3 20
Toledo, Washington Street,	77

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND."

Bowling Green, Friends,	3 50

Oklahoma, $210.

Chandler, Sale,	[illegible]
Edmond, Bethel,	[illegible]
Willow Creek,	[illegible]

Oregon, $8.25.

Portland, Hassalo Street,	8 25

Pennsylvania, $52.

Philadelphia, J. H. Conners,	25 00
" E. F. Fales,	5 00
" W. H. Lambert,	10 00
Pittsburgh, Swede,	12 00

Rhode Island, $152.50.

Providence, Central,	143 40
" W. Copeland,	50
Slatersville,	8 60

South Dakota, $19.20.

Friedensfeld.	5 35
Elk Point,	9 35
Lake Preston.	4 50

Vermont, $94.43.

Benson, Y. P. S. C. E.,	7 00
Berlin,	8 25
Cambridge, Jeffersonville,	7 00
Chester,	6 24
Ludlow,	21 30
" S. S.,	2 06
Tyson,	4 75
Vershire,	3 15
Wallingford, (2)	26 85
Wells River, Y. P. S. C. E.,	7 83

Washington, $30.21.

Chewelah,	3 76
Clayton,	3 35
Edmonds,	15 00
Long Beach,	3 00
Westbranch,	5 10

West Virginia, $12.50.

Huntington,	12 50

Wisconsin, $35.59.

Ellington and Bovine,	3 35
Hancock.	5 00
La Crosse, 1st,	24 00
Stoughton, Sunday School,	3 24

Loans Refunded, $3,769.

Fruitvale, Cal.,	on acct.	25 00
Pico Heights, Cal.,	"	75 00
Atlanta, Ga., Central,	"	500 00
Bloomington, Ill.,	"	200 00
Montvale, Mass.,	"	100 00
Durand, Mich.,	bal. "	44 00
Mackinac Island, Mich..	"	100 00
Cannon Falls, Minn., Swede,	"	50 00
Crookston, Minn.,	"	75 00
Minneapolis, Minn., Lyndale,	"	300 00
Sedalia, Mo., 1st,	"	350 00
Plainview, Neb.,	"	100 00
Elizabeth, N. J.,	"	50 00
Plainfield, N. J., Swede,	"	100 00
Ticonderoga. N. Y.,	"	300 00
Springfield, O., 1st,	"	1,000 00
Philadelphia. Pa., Snyder Av.	"	100 00
Pittsburgh. Pa., Swede,	"	250 00
Spokane, Wash., Pilgrim,	"	50 00

Legacies, $500.

Moline, Ill., Est. Sarah E. Atkinson,	500 00

Interest, $409.55.

Atlanta, Ga., Central,	180 00
Lorain, Ohio, ad,	25 55
Pasadena, Cal., West Side,	32 00
Philadelphia. Pa., Kensington,	50 00
" Snyder Ave.,	102 00
Springfield, O., 1st,	20 00

FOR PARTICULAR CHURCHES.

Massachusetts, $225.

Lawrence, Samuel White,		100 00
Newton, Eliot, A Friend,		125 00

New York, $84.51.

Brooklyn, Lewis Ave.,		84 51

FOR PARSONAGE BUILDING.

California, $15.

Saticoy,	on loan,	15 00

Colorado, $130.

Denver, Ohio Ave.,	"	60 00
Manitou,	"	50 00
Rye,	"	15 00
Steamboat Springs,	"	5 00

Connecticut, $37.50.

Ansonia, German,	"	37 50

Illinois, $37.50.

Alto Pass,	"	12 50
Moline, Union,	"	25 00

Iowa, $85.

Dickens,	"	20 00
Onawa,	"	40 00
Tripoli,	"	25 00

Kansas, $44.

Almena,	"	12 50
Valdez, Rent,	"	1 50
Wellington,	"	30 00

Maine, $15.

Outer Long Island,	"	15 00

Minnesota, $30.

Bagley,	"	17 50
Culdrum,	"	12 50

Nebraska, $217.50.

Holdredge,	"	100 00
Lincoln, German, Salem,	"	60 00
Naper, 1st,	"	20 00
Ogallala,	"	12 50
Wescott,	"	25 00

New Jersey, $50.

Chatham,	on loan,	50 00

New York, $277.50.

Bay Shore,	"	37 50
Talimans,	"	50 00
W. H. M. U.,		190 00

Ohio, $25.

Cleveland, Cyril Chapel,	"	25 00

Oklahoma, $70.

Binger,	"	15 00
Carrier,	"	30 00
Coldwater, Hillsdale,	"	10 00
Hennessey,	"	15 00

Pennsylvania, $200.

Pittston, Welsh,	"	200 00

South Dakota, $100.

Geddes,	bal. "	60 00
Ipswich,	"	20 00
Worthing,	"	20 00

Washington, $117.50.

Edmonds,	"	25 00
Kalama,	"	25 00
Natchez Valley,	"	17 50
Spokane, Pilgrim,	"	50 00

Wisconsin, $110.

Friendship,	"	35 00
Glenwood, Swede,	"	12 50
Nekoosa,	"	25 00
South Milwaukee, Ger.,	"	37 50

Receipts for Church Building	**$7,340 85**
" " **Particular Churches**	**309 51**
" " **Parsonage Building**	**1,561 50**
Total Receipts for the Month	**$9,211 86**

SEPTEMBER, 1907.

FOR CHURCH BUILDING.

Alabama, $2.50.

Mobile.	$2 50

California, $207.70.

Campbell,	28 75
Long Beach,	5 00
Los Angeles, Plymouth,	15 00
San Francisco, Edward Coleman,	100 00
San Miguel,	5 00
Santa Ana,	33 70
Suisun,	20 25

Colorado, $531.25.

Buena Vista,	1 50

Coal Creek,	450 00
Cripple Creek,	2 00
Denver, 1st,	9 00
" 2d,	25 00
" 3d,	4 25
" Harman,	1 00
Greeley,	3 00
Hayden,	5 00
Longmont,	6 00
Loveland,	15 00
Manitou,	4 00
Pueblo,	4 00
Steamboat Springs,	2 00

Connecticut, $498.87.

Abington,	4 00
Bethlehem,	9 76
Bristol, Swede,	3 00
Burlington, (2)	3 72
Eastford,	7 21
East Norwalk, Swede,	3 00
" Windsor,	12 79
Greenwich, 2nd	37 97
Haddam Neck,	5 00
New Haven, United,	200 00
New London, 1st.	10 61
No. Greenwich,	4 56
" Stamford,	3 00
Norwich Park, by Mrs. H. H. Osgood,	100 00
Woodstock, 1st,	14 25
W. C. H. M. U.,	50 00

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND."

Clinton, Y. P. S. C. E.,	20 00
Hartford, Mrs. E. W. Hooker,	10 00

District of Columbia, $13.35.

Washington, Mt. Pleasant Y. P. S. C. E.,	13 35

Idaho, $125.55.

Pocatello,	10 55
Wardner,	115 00

Illinois, $222.12

Alton S. S.,	5 17
Byron,	5 10
Chebanse W. S.,	5 00
Chicago, Auburn Pk. W. S.,	1 50
" Bethesda S. S.,	10 00
" Douglas Pk. S. S.,	5 00
" Englewood W. S.,	12 50
" Green Street W. S.,	5 00
" Jefferson Pk. Ger.,	4 00
" Sedgwick,	3 54
Crystal Lake,	9 00
Edelstein.	3 00
Evanston,	47 04
Farmington.	6 60
Golconda, rent,	5 00
Gridley,	18 50
Jacksonville, S. S.,	2 00
La Grange, (2)	25 00
Oak Park, 2d,	12 02
" 3d,	10 00
Peoria, German,	5 00
Rockford, 2d W. S.,	2 00
Roscoe,	6 50
Sandoval, W. S.,	1 00
Somonauk, Y. P. S. C. E.,	2 55
Villa Ridge,	2 00
West Chicago,	8 10

Indiana, $186.75.

Cannelsburg,	183 75
Fremont,	3 80

Iowa, $119.78.

Ames,	10 5[illegible]
Anamosa,	5 00
Carnforth,	5 00
Cedar Rapids, 1st,	8 66
Dubuque, 1st,	29 30
Eddyville,	3 00
Hartwick,	3 30
Hawarden,	9 00
Humbolt,	8 25
Maquoketa,	11 65
Mondanim,	6 00
Newton,	1[illegible] 9
Victor,	6 [illegible]5

Kansas, $154.75.

Chase,	4 00
Kansas City, Chelsea,	10 00
" Pilgrim.	5 00
McPherson,	10 50
North Topeka,	8 75
Oswego,	100 00
Sherman,	2 00
Stafford,	2 00
Traer,	6 00
Wakefield,	6 50

Kentucky, $1.00.

Berea, Church and S. S.,	1 c[illegible]

Maine, $65.54.

Carratunk,	6 00
Cornish,	6 00
East Baldwin,	2 50
Eliot,	5 00
Matinicut,	6 36
Millinocket,	18 00
Princeton,	4 00
Skowhegan,	10 23
South Bristol.	3 20
Temple,	4 25

Massachusetts, $567.93.

Abington,	11 00
Boston, J. J. Arakelyan,	50 00
Buckland,	8 68
Carver, North,	3 00
Charlemont, 1st,	8 60
East Bridgewater,	16 47
Edgarton,	12 25
Everett, 1st	32 92
Falmouth, 1st,	24 68
Harwich,	15 25
Holyoke, 2d,	200 00
Ipswich, Linebrook,	6 10
Lowell, Eliot,	13 00
Newton, Eliot S. S.,	18 12
North Attleboro, Old Town,	6 00
Northbridge, Center,	5 00
Norton,	2 63
Princeton,	10 00
Richmond,	4 89
Scotland,	2 00
Summerville, Susan A. Hodgkin,	10 00
South Hadley Falls,	28 30
Townsend,	5 00
Wayland,	5 25
West Hawley,	3 10
West Stockbridge,	4 00
Winchendon,	18 69
Worcester, Hope,	7 00
" Plymouth,	1 00

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND."

Dedham, Mrs. M. C. Burgess,	10 00
Wellesley, S. E. Wheeler,	25 00

Michigan, $150.73.

Ada,	5 00
Alpina,	13 45
Dover,	5 00
Hancock,	40 43
Mackinac Island,	17 26
Olivet,	25 00
Port Sanilac,	3 25
South Haven,	16 34
Suttons Bay,	5 00
Texas,	5 00
Wyandotte,	15 00

Minnesota, $72.95.

Barnesville,	5 00
Correll,	5 00
Minneapolis, 5th Ave.,	30 65
Northfield, Aux.,	15 00
St. Paul, St. Anthony Park, Aux.,	5 00
Villard,	4 00
Walnut Grove,	5 00
Waseca, Aux.,	3 30

Missouri, $4.00.

Prospect Grove,	4 00

Montana, $30.55.

Livingston,	30 55

Nebraska, $158.85.

Albion,	10 00
Creighton,	7 00
Franklin,	15 60
Harbine,	101 00
Hastings, 1st,	8 00
Linwood,	5 00
McCook,	3 00
Red Cloud,	7 25
Wisner,	2 00

New Hampshire, $31.30.

Alstead Center,	5 00
Bethelehem,	10.30
Franklin,	13 00
Gilsum,	3 00

New Jersey, $10.10

Dover,	2 10
Hoboken, Norwegian,	8 00

New Mexico, $12.00.

Albuquerque,	12 00

New York, $377.61.

Binghamton, Friends,	86 00
Brooklyn, Swede, Pilgrim,	7 45
Fairport,	3 70
Jamestown, 1st,	153 15
Keene Valley	30 [illegible]
Lysander,	3 [illegible]
Savannah,	4 40
Sidney, 1st,	15 00

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND."

Oswego, L. A. Burnham,	10 00
W. H. M. U.,	64 63

North Carolina, $1.25.

Bethel,	1 25

North Dakota, $44.06.

Abercrombie, L. M. S.,	6 25
Adler,	13 50
Fargo, Plymouth,	2 00
Jamestown,	7 35
" S. S.,	3 65
Wahpeton,	6 31
" L. M. S.,	5 00

Ohio, $94.38.

Ashland,	4 16
Ashtabula, Finnish,	5 00
Atwater,	5 66
Columbus, 1st,	50 00
Hamilton,	5 00
Oberlin. 1st S. S.,	10 74
Painesville,	8 61
Thompson,	3 56
Toledo, Wash. St.,	1 65

Oklahoma, $8.79.

Oklahoma City, Harrison Av.,	8 79

Oregon, $5.31.

Wilsonville-Hood-View,	5 31

Rhode Island, $3.40.

Saylesville,	3 40

South Dakota, $29.

Plankinton,	25 00
Wagner,	1 50
Waubay,	2 50

Texas, $10.50.

Port Arthur,	10 50

Vermont, $49.91.

Danville,	25 50
Hyde Park, 2d,	2 03
Pawlet,	2 00
Rutland,	8 77
Wallingford,	1 00
Westmore,	5 00

FOR "THE CHARLES HENRY TAINTOR MEMORIAL FUND."

Friends,	5 61

Washington, $8.00.

Mt. Zion	8 00

Wisconsin, $111.39.

Arena, 1st,	5 00
Baldwin, L. A. S.,	10 00
Big Spring,	2 00
Burlington,	10 25
Davis Corners,	2 00
Delavan,	3 80
Fulton,	2 00
Gays Mills,	12 50
Hartford,	4 00
Jackson,	1 00
Lake Geneva, 1st,	36 19
Merrill,	1 45
Plymouth,	10 00
Rhinelander,	5 00
Spring Brook,	4 20
Wheaton,	2 00

Wyoming, $22.50.

Guernsey,		6 00
Rock Springs, Union, sale of lot,		10 00
Torrington,		6 50

Loans Refunded, $4,535.

Oakland, Cal., Plymouth,	on acct.	75 00
Santa Rosa, Cal., Todd Chap.,	"	20 00
Bristol, Conn., Swede,	"	100 00
New Plymouth, Ida.,	"	50 00
Elmwood, Ill.,	"	50 00
Woodstock, Ill., 1st,	"	500 00
Cedar Rapids, Ia., 1st, bal.	"	200 00
Des Moines; Ia., Plymouth,	"	150 00
Dubuque, Summit,	"	25 00
Waltham, Mass., Swede,	"	190 00
Lansing, Mich., Pilgrim.	"	100 00
Ada, Minn., bal.	"	100 00
St. Paul, Minn., Plymouth,	"	300 00
Lincoln, Neb., "	"	100 00
Conway, N. H., 2d,	"	250 00
Montclair, N. J., Swede,	"	150 20
Albany, N. Y., 1st,	"	250 00
Binghamton, N. Y., Plym.,	"	100 00
Brooklyn, N.Y., Parkville, bal.	"	500 00
Saugerties, N. Y.,	on acc't.	[illegible]
Syracuse, N. Y., Good Will,	"	750 00
Tyconderoga, N. Y.,	"	50 00
Lima, O.,	"	25 00
Toledo, O., Plymouth,	"	150 00
Yankton, S. D.,	"	250 00

Legacies, $3,195.

Lyme, Conn., Estate of Harriet H. Mattson,	125 00
Baltimore, Md., Stickney Estate,	1,570 00
Gloucester, Mass., Estate of Joseph O. Proctor, by Joseph O. Proctor, Adr.,	500 00
Brooklyn, N. Y., Estate of Emeline Spofford.	1,000 00

Interest, $1,283.94.

Asbury Park, N. J.,	48 00
Chatham, N. J.,	50 00
Nutley, N. J.,	40 00
Cleveland, O., Trinity,	39 50
Philadelphia, Park,	120 00
Interest,	986 44

FOR PARTICULAR CHURCHES.

Illinois, $7.50.

Ashkum, Mrs. Brayton,	2 50
West Chicago, Jr. Y. P. S. C. E.,	5 00

Iowa, $22.50.

Cedar Falls, W. F.,	3 00
Cedar Rapids, 1st, C. W. W.,	1 45
Des Moines, Plymouth W. S.,	50
Grinnell, Mrs. Breed's S. S. Class,	3 50
Grinnell, W. S.,	80
Silver Creek,	3 00
Traer, W. S.,	5 00
Webster City, W. S.,	5 25

Massachusetts, $50.

Boston, Edward B. Bayley,	25 00
" Mrs. Abbie W. Coes,	25 00

FOR PARSONAGE BUILDING.

Arizona, $80.

Tombstone,	on loan,	80 00

California, $140.

Mill Valley,	"	50 00
Panama,	"	20 00
Pasadena, Lake Ave.,	"	25 00
Redondo,	"	15 00
Rialto,	"	30 00

Colorado, $625.

Ault,	"	600 00
Lafayette,	"	25 00

Connecticut, $50.

W. C. H. M. U.,	50 00

Florida, $13.

New Smyrna,	"	13 00

Idaho, $115.

Pocatello,	"	75 00
Weiser,	"	40 00

Illinois, $189.75.

Batavia, S. W.,		1 75
Dwight, C. W.,		1 00
Harvey	"	25 00
South Chicago, 1st,	"	137 00
Springfield, Pilgrim,	"	25 00

Indiana, $15.

Fremont,	on loan,	15 00

Iowa, $50.

Gowrie,	"	40 00
A Friend,		10 00

Kansas, $91.50.

Alton,	"	30 00
Russell,	"	30 00
Valeda, rent,	"	1 50
Wellington,	"	30 00

Louisiana, $12.50.

Iowa,	"	12 50

Maine, $67.50.

Presque Isle,	"	30 00
Princeton,	"	37 50

Michigan, $35.

Essexville,	"	20 00
Sherman,	"	15 00

Minnesota, $62.50.

Minneapolis, Swede Temple,	"	30 00
Sauk Rapids,	"	17 50
Walnut Grove,	"	15 00

Montana, $90.

Absarokee (2)	bal. "	90 00

Nebraska, $175.

Bertrand,	on loan,		75 00
Grand Island,	"		25 00
Lincoln, Plymouth,	"		75 00

New York, $125.

Binghamton, Plymouth,	"	30 00
Friendship,	"	45 00
Tallmans,	"	50 00

Ohio, $50.

Springfield, Lag. Ave.,	"	50 00

Oklahoma, $51.

Coldwater, Hillsdale,		"	10 00
Hydro,		"	15 00
Manchester,		"	15 00
Wellston,	bal.	"	11 00

Pennsylvania, $62.50.

Williamsport,	on loan,	62 50

South Carolina, $20.

Charleston, Plymouth,	"	20 00

South Dakota, $120.

Aberdeen,	"	45 00
Springfield, bal.	"	75 00

Washington, $162.68.

Cathlamet,	"	22 50
Colfax,	"	55 00
Springdale,	"	15 00
Tekoa,	"	70 18

Wisconsin, $45.

Clear Lake, Swede,	"	20 00
Clintonville, Scand.	"	25 00

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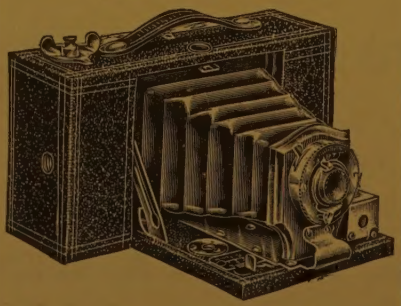

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